NEW YOUTH EVANGELISM

JOHN F. COWAN

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NEW YOUTH EVANGELISM

New Youth Evangelism

For Workers Among
Young People of To-day

By
JOHN F. COWAN, D.D.
Author of "New Life in the Old Prayer Meeting," "Big Jobs for Little Churches," etc.

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PREFACE

THE author of this book, called on to lead classes in Personal Evangelism, has found that though he has received much help in books already published on the subject, most of these volumes have been prepared rather for the use of professional evangelists and ministers than for class use. He has felt the need of a book better adapted to the present time, a period in which young people in the Sunday school, Young People's Societies, Hi-Y clubs and similar organizations are being trained for and used in evangelization of youth to an extent never known before.

He hopes that this book will be useful to the many who are leading classes similar to his, in the two or three thousand annual summer training camps and schools for young people, and in such local churches and community schools of religion as conduct classes of this kind. Such classes need an inexpensive book, not too large a book, yet one packed with material of as concrete and practical a form as possible, and a work that has been prepared with their special needs in mind.

Probably, also, many ministers devoted to the new evangelism which values every effort to influence others for Christ—teaching classes, singing the Gospel, Bible story-telling, Bible dramatics, Bible distribution, and the like—and recognizes it as a part of the broader

evangelism greatly needed by the Church; such ministers will find much in this book that will help them in their work. This is especially likely to be true if they train young workers for personal evangelism. Moreover, the book may be found equally valuable by the general reader.

The urge for personal testimony and evangelism that was so strong in the early Church, is nowadays having a renaissance. Evidences of an early and widespread awakening to its vital importance are clearly manifest. The youth-evangelizing-youth movement is both very logical and very Christian; and it may well be the world's only hope of getting humanity back to normal living—to a living which in the home, the school, in business, society, and public life, finds Christ the central Fact and Person.

To this end this book is prayerfully and hopefully dedicated.

J. F. C.

San Diego, California.

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I

LAYMEN, NOT LAY FIGURES

LAY workers are more essential to the Church than privates to an army, or voters to a republic. Ministers and church leaders everywhere are saying, "There is no limit to what our churches could accomplish if we had enough laymen to support the ministry and officials in all their religious activities."

This need is being so keenly felt that in recent years extraordinary efforts have been made to recruit and train tenfold as many active workers as the Church heretofore has been able to muster. All over the land may be heard the hum and bustle of conferences, summer schools, training classes, institutes, retreats, groups of apprentice workers, either preparing to enter fields white to the harvest, or already doing their initial work in them, but still feeling the urge for deeper, fuller preparation.

One instance typifies many similar activities in the direction of raising up the much-needed youthful workers in the home and foreign fields. The Student Volunteer Movement for foreign missions in 1926 held thirty-six conferences, in which were 3,790 students and one hundred and eight faculty members, representing four hundred and six institutions. Their object

was to recruit candidates for foreign missionary work, and to get them ready for it.

Mr. Thornton B. Penfield, Jr., of the Greystone Presbyterian Church, Elizabeth, N. J., tells how nineteen delegates traveled more than six hundred miles to attend the missionary conference at Silver Bay, N. Y., and of the interest they added, on their return, to the missionary activities of the local churches they represented.

Young people, fresh from the inspiring influence of the conference, took charge of the evening service of the church and told what inspiration they had received while away. One young man told of a decision to enter the ministry, and of his plan to enter school to prepare himself.

While these and other similar activities were being carried on in behalf of enlisting lay workers for foreign missions, thousands of similar gatherings were being held under the auspices of twenty religious denominations, under the International Council of Religious Education, under the Christian Endeavour Society, Epworth League, Baptist Young People's Union, Luther League and other young people's organizations, to recruit and train young lay workers for the churches at home, in the Sunday schools, the young people's meetings, and in all other lines of religious activities.

At one place, in California, the management of the campground had about seventy different organizations scheduled for summer meetings of from a week to ten days each, thus using the tents, auditoriums, classrooms, dining-rooms and other accommodations during

the entire summer. United Presbyterians and Lutheran young people held meetings one week, in different auditoriums, they following Methodist young people and being preceded by Baptist young people, and so on, running a wide gamut of denominations.

We must bear in mind that all these young people in all similar gatherings scattered across the country from the Atlantic to the Pacific and from the lakes to the gulf are preparing for some form of evangelism, many of them for personal work with individuals, while at the same time they may specialize on one of a score of evangelistic activities.

The new conception of evangelism is that, since the Church is the great evangelizing institution founded by Jesus Christ, all of its work is evangelistic, like the colours of the rainbow all blending into one primary colour. We can easily see how the printing and distribution of the Bible is evangelistic. Conducting schools to educate ministers and missionaries who will evangelize, must be evangelistic work. All Christian schools and colleges, as well as local church schools are, or should be, instruments for evangelism. The church building society and church extension and home missionary societies are evangelistic agencies. In fact, all church workers and church activities are lending themselves directly to the evangelization of the world.

But there is also a special stress which is now being laid on personal evangelism—the winning of others for Christ by direct appeals. Dr. Daniel A. Poling, president of the International Society of Christian Endeavour, in his address at the Cleveland International Chris-

tian Endeavour Convention, in July, 1927, sounded a slogan for a two years' campaign of youth evangelism, a direct and intensive effort by individuals to extend the Kingdom of Christ. The young people of the Church known as Christians, or Disciples of Christ, are responding to the call, and are forming "Loyal Bands" of young people to take an active part in this campaign.

It might be asked here, "What is personal evangelism?" In the sense in which it is used above, "personal work" is the appeal to become a Christian made by one person to another person. It is direct Christian approach by a person to a person.

Preaching to a congregation and teaching a class are evangelistic efforts for collective groups. Such work is not to be underestimated, but, strictly speaking, it is not personal work. The distinction is something like that between shaking apples from a tree into a barrel, or hand-picking them, one by one. Both kinds of work are needed. But after all the preaching has been done, all the class-teaching, Christian work with the pen, or the printed page, still there is a great void remaining in obeying Christ's commission to "disciple all men," that can be filled in an effective way only by word-of-mouth appeals by individuals to individuals.

The logical plan seems to be general, or mass evangelism, backed by personal evangelism. Every minister, evangelist, Sunday-school teacher and missionary needs the supporting columns of great numbers of personal workers. Just as no war has ever been fought or battles won by the commander and his staff officers

unsupported by companies, regiments, brigades, divisions, armies of private soldiers, each using his individual weapon, so in our home church work, and in the foreign field, the needed human equation that must be present to hasten in the Kingdom—in fact the one human factor for which there can be no substitute—is widespread personal evangelism by laymen.

Foreign missionaries confess their feeling of utter lack of hope of ever converting the world except through a vast multitude of lay native workers, in house-to-house, man-to-man evangelism. And they are training Bible women, lay teachers and visitors for this effort. Mr. Charles A. Selden who has been surveying Oriental missions for a series of articles in *The Ladies' Home Journal,* now contained in his book *Are Missions a Failure?* has shown how necessary is this policy. He is convinced that widespread activity by hosts of unordained converted natives alone can leaven the huge masses of yet untouched souls in these lands he has visited.

World evangelization, Jesus taught, is a process of leavening, a particle of leaven in direct contact with particles of meal (Matt. 13:33). Drummond in his *Natural Law in the Spiritual World* shows how one law pervades the universe. It is the primal law of life—the law of leaven, of seed propagation. Just as it is with the multiplication of the bacilli in the yeast, and the multiplication of the grain of wheat that Jesus used as an illustration (John 12:24), which He taught must be cast into the ground and die in order that it might bring forth "some thirty, some sixty, some an

hundredfold" (Matt. 13:8–23), so it is with the primal law of the Kingdom of grace; each individual unit in this Kingdom must propagate its spiritual species, or it is lost. For two reasons this is imperative: for humanity's sake, to make individually efficacious Christ's sacrifice, the paramount, primal urge in every Christian must be to win others, as it is the primal urge of every plant and animal to reproduce its kind—to "multiply, increase and replenish the earth" (Gen. 1:28).

Churches that are running true to this form are like the giant sequoia tree. It has almost the smallest seed of any tree, yet every minute seed propagates another tree that will become a giant like its sire.

Other churches, lacking the evangelistic activity among their individual members, are like the navel orange that has no seeds, and that can be propagated only by grafting or budding. The accessions to such churches are not its own spiritual children, but grafts from other churches. The first kind of church may enjoy all-the-year-round revivals. The second may have fallow years.

Jesus' first workers were laymen—the twelve, the seventy—trained by Himself in evangelism for three years and a half. The early apostolic churches, as shown by the names of workers given in the book of Acts and the Pauline epistles, were beehives of personal lay workers. More than thirty such are named by Paul. If we had such a proportion of lay workers in the membership of our churches to-day, we should have millions like Andrew and Philip and Barnabas

and Aquila and Priscilla and Lydia and Apollos and the Samaritan woman and Dorcas and others. The result would be that our membership would be increasing by scores of millions annually in the world.

But instead there is a lamentable dearth of personal workers in most of our churches. This condition may be due to various causes, but it would seem that the prime reason must be that many enter church membership without first making a full surrender to the evangelistic Christ. Church adherence, entered into perhaps because of a congenial social atmosphere in the church, lacks the sacrificial motive that Christ presented through the figure of the "grain of wheat that must fall into the ground" and give itself to reproducing its kind.

All must have noticed how paramount is this urge in the corn. As the season advances toward autumn, every stalk of corn, no matter how late planted, no matter how scrubby it is, hastens to shoot up a tassel, and to ear, before the first frost nips its life. The feeblest shoot of corn is hastening to obey the divine law. And if, perchance, any flowering plant and grain-bearing stalk fails of fruition before it is killed, if our ears were attuned to the voices of the vegetable kingdom we might hear that fruitless plant chanting this lament:

"The harvest is over,
The summer is ended,
And I am not saved."

For being "saved" in the language of the animal

and vegetable kingdoms has a meaning quite identical with that which it has in the spiritual kingdom. In nature, as in grace, to be "saved" means to have multiplied one's species, to have saved others. For as Jesus planted His life on the cross and in the tomb that the world might have eternal life, so He expects us to invest our life energies and talents in personal evangelism.

The other logical premise for this law of propagation is that failure to obey it means death to the one who fails. Families that have no children become extinct. Churches cannot escape the penalty, nor can individual members. The kind of culture that results in an average of one and a fraction of offspring each to graduates of leading women's colleges, dooms Anglo-Saxon civilization.

The ideal of church membership that makes it an investment of service is the only ideal that measures up to Jesus' conception of Himself as the "servant of all" (John 15:15). The love of ease and freedom from obligation that cushions a church pew with callousness to the cry of the lost, is like the attitude of a man of whom this story is told. In a certain cold summer of which old-timers speak, there was frost every month, and no crops could be matured. Farmers guarded what grain was left to serve as seed for the next season. But one farmer declared that he didn't care what befel him next year, he was going to grind his remnant of wheat and bake it into a cake and eat it, even at the cost of his hopes of a crop next year.

The choice of personal lay evangelism is just pre-

cisely the choice of planting our seed instead of "eating our cake." Some one has said, "Cake-eaters are the weakness of the church." But the youth of the church are awakening to the suicidal end of such an attitude. A non-propagating church is soon a dead church. All over the land young Christians are asking:

"What gifts, powers, talents, possibilities have I that may be developed and used in the spread of Christ's Kingdom?" In one youth gathering alone one hundred and sixteen young lives were dedicated to Christian work in some form.

In another group, of more than two hundred, every evening an assembly was held under trees in what came to be known as "Victory Circle," because on that spot, in the twelve years of annual meetings, so large a number of young people had gained the victory over their natural shrinking, and had surrendered fully to Christ's will.

And these are but samples of thousands of such groups that signalize the New Youth Evangelism that is coming in the churches. North, South, East, West, youth is answering "Yes" to the call of the Man of Galilee for individual workers.

II

JESUS WANTS HUMAN PERSONALITY

IN trying to answer the question, " What has youth to give to Christ in a crusade of personal evangelism? " it may be said, first, that human personality has always played a large part in building up Christ's Kingdom.

When Jesus chose His twelve disciples He sought the charm of varying personalities; He selected men as unlike one another as impetuous Peter and cautious Thomas. The outstanding possession each of us has that Jesus can use, provided we fully surrender ourselves to Him, is the uniqueness and charm of our human personality—the thing in fiery Peter that makes us admire Peter, and in gentle John that draws us to him. Paul's piquant personality is one of the greatest contributions to the interest that lies in his life.

Personality is that combination of factors in any individual of us that makes one person different from the other, giving each his distinct flavour. And just as we would not relish our gingerbread without the flavour of the ginger, our ice-cream without the vanilla or the chocolate taste, so our personal peculiarities lend to our speech, manners, mode of approach to another, a flavour of appeal different from that of any other. Some one has said, " God never made two human beings in the same mould. After He made me, He broke

the mould." He has a definite plan for the life of each of us that is calculated to give us an influence over some other one that no other can wield—our own peculiar personal flavour that makes our approaches welcome to others.

Just as Jesus needed twelve disciples unlike each other, and as different writers make a more interesting Bible than one writer for all the sixty-six books could have made; just as our magazine editors seek new writers to please the tastes of readers with their new styles of writing, so Jesus needs all the diverse personalities in the human race with which to garnish and make effective the presentation of His truth. Personality is like the fragrance of our favourite flower that makes us want to wear it. Suppose Andrew had withheld his distinct personality from Simon, or Philip from Nathanael? Suppose Ananias had not been just the sympathetic, kind companion he was to stricken Saul? Suppose that Philip had not been of that bold, assertive type when he ran after the chariot of the Ethiopian eunuch? How much might be lost to the Kingdom if personalities that Christ could use for specific ends were not consecrated to His use!

We may be inclined to underrate the charm of our personality, but no matter how humble, how homely, how weak, how ignorant any of us are, there is always some one to whom our personality appeals; who is looking up to us as a pattern, and is trying to imitate us; who has confidence in us and will listen to us more readily than to any one else.

Just as none of us would want to lose any of the

colourful incidents in our Bible that spring from the impetuousness of Peter, or the tenderness of John, or the medical slant of Dr. Luke, or the boldness of Elijah, no more would we want to lose what might be true about the conquests of our personalities in making the Gospel message attractive through its human setting. No one with a real sense of responsibility for trying to help answer the prayer, "Thy Kingdom come," could deliberately withhold the use of his or her personality from Jesus' use in world evangelism. Our charm of personality is God's gift to enhance our usefulness.

Yet we are prone to make excuses, on the strength of which we hope we are justified in holding back from giving either full-time or part-time service. One of the most common excuses is, "I am so ignorant; if I only knew how!"

We need to be very sure that we are not pleading ignorance as a convenient cloak for unwillingness. All one needs is to be willing to learn to do what he does not know how to do. Consider how many things we have to learn by trying to do them. A child is ignorant of the way to walk, but that doesn't deter it from putting one foot ahead of the other in an effort to go where it sees a red ball. The excuse of not knowing how to do personal work is a great deal like the silly determination, "I shall keep away from the water until I know how to swim."

Numerous opportunities offer for learning how to do personal work. There are scores of helpful books on the subject.

Then, all over the country, every summer, there are held conferences of young people where practical methods of doing personal work are taught in classes. Some individual churches organize such classes; indeed, wherever there are two or three persons who wish to study the subject they can easily arrange to meet for an evening a week and do so. The Bible itself is one of the best textbooks in personal work. The Twelve and the Seventy (Luke 10:1) went out to do house-to-house visitation, to tell people to get ready for the Kingdom of God that was at hand. Lydia invited neighbours to her house for a prayer-meeting (Acts 16: 14, 15, 40). Andrew spoke a few timely words to his brother Simon (John 1:40–42). One seeking to know how to do personal work would do well to study every instance of it in the Bible.

A second excuse frequently is, "I have no ability." That is what Moses wanted to plead (Ex. 3:11; 4:1); but how clearly subsequent events proved him absolutely mistaken! How happy for the Children of Israel that Moses, ere it was too late, consented to let God be the judge as to his ability!

Ability often is a hidden treasure. In a game played by children, and sometimes adults, called "A Treasure Hunt," only those who have hidden the treasure know how valuable it is. The hunters have to take the word of the hiders that there actually is treasure to be found. But the ones who put it there know, because they hid it. They have to be trusted as to its existence. So we must trust the One who calls us to use ability, that He has hidden ability in us.

When God hid a potential victory over the giant Goliath in the shepherd boy's crude sling, what a mistake it would have been for David to plead, "I am not able to fight him." When Jesus saw a feast for five thousand hungry people in a lad's two loaves and five fishes, what a mistake had the lad run away, saying: "I need this lunch myself."

And when we, like these mentioned, surrender the little that we have, He will just as assuredly demonstrate that we have ability to serve in some signal way.

A third excuse often is, "I am not good enough." Peter might have excused himself as "not good enough" after he had first disbelieved, then denied, then cursed. James and John might have been excused as "not good enough" when they clamoured for first places in the Kingdom, and when one would have called down fire from heaven to destroy a village. Thomas might have said, after he had doubted, "I am not good enough." But there was only one of the twelve who really was not "good enough." The test is, Do we want to be good enough?

To the one nearest you, whom you are the logical one to lead to Christ, you are good enough to do all you can to lead that one, and you will be manifold worse than you are if you refuse to try. Refusal is the worst form of "badness." Whatever one ought to do, he is good enough to begin to ask grace to begin to do. The finishing is of God. We are not responsible for succeeding, but only for trying our best.

A fourth excuse is, "I would be too easily rebuffed." Every beginning-music pupil has felt that he could not

bear the humiliation of playing before some one and making mistakes. Perhaps Paderewski felt so at first. Every novice at tennis has said to himself, "I could never serve balls over the net and on the court. My serves would go against the net, or under it, or off the court, and I should be laughed at." Perhaps Helen Wills, the champion, said that.

We gain proficiency by trying awkwardly; never by withholding. No one should rush into personal work without preparation and prayer. But the habit of giving up before trying because a thing appears difficult is one of the mistakes most damaging to character. If men acted so in business and inventions and explorations, we should have no stores, no radio. Columbus would never have discovered America.

The first time a boy is laughed at in school because he misspells a word on the blackboard, he does not pack his books and quit school. He is likely rather to work hard to overcome his liability, lest he blunder again. When his schoolmates called young John J. Pershing a "wooden-head" because, having been denied school privileges early in life, he was behind his class, he resolved to fight it out—not with the boys, but with his own ignorance and sensitiveness to ridicule. It was a hard fight against supersensitiveness. Some of us have to make that fight against a morbid fear of what others will think of us. But if we allow ourselves to be intimidated when in the line of duty, or service, we shall be cowards, deserters in the face of the enemy.

An experience like the following illustrates the situation. A young man was impressed with a feeling that

he should call on and try to cheer up another young fellow who was crippled, whose family had recently moved into the same apartment house. He went downstairs intending to make the call. But when he came to the door his courage failed, and his feet carried him past. Yet an inward monitor was saying, " Go back. You must go in." He checked himself before he had walked far, turned back and put out his hand to knock. Again indecision defeated him; in a panic of dread he walked past in the opposite direction. Several times he repeated this vacillating procedure. Each time he yielded to his dread, he felt that he was losing ground, weakening his will. So, desperately, at last, he knocked and was cordially invited in.

He found immediately that he had nothing to dread. The young man was glad to see him, and before he left he had an opportunity to talk with him about the Great Comforter who cheers when life is hard. None of the family was a Christian, and he had the satisfaction of knowing that his halting, stumbling, stammering endeavour had been blessed by the Spirit who had been urging him to go.

Sometimes what seems to be a wretched failure in an attempt to turn another's thought to Christ may be transformed by God into a glad success. One such instance from real life may help to carry home this comforting thought.

A girl who had been reared to attend church and Sunday school when young, yet when older began to drift away because she had made no decision that made her a member of God's family, had a schoolmate

who was a church member, and who felt a sense of responsibility for the other. She was a fine, upstanding, likeable girl, excelling in study and play, and her character underwrote her words—though no one need wait to have angelic perfection before trying to influence others.

Helen had never spoken to her schoolmate about Christ, but one day, after Alice showed signs of drifting into fast company, Helen resolved to speak to her. She walked beside her, put her hand on her arm and tried to speak, but only stammered and choked, and with tears in her eyes broke down, speechless.

Again and again she tried to get utterance, but each attempt was a failure. Her lips seemed glued together, and her heart beat so fast that she could not get breath to articulate. Finally she broke away, sobbing, "Oh, I have made such a failure!"

Alice followed her and assured her, "No, you have not made a failure. I know what you meant to say. I hoped you would say it. But you have tried so bravely that you have impressed me more than any fine words you could have spoken. To think that you cared so much for me as to try when it was so hard!"

God can use an honest failure to His glory.

The urgency of reaching young associates while they are yet young, and the danger of delay, is shown by words in the Senior Department program issued by the Methodist Episcopal Board of Education, which admirably sums up the case for evangelism in the middle adolescent period of youth, the most favourable time that yet remains to those already so far advanced.

"Boys and girls of from fifteen to seventeen years of age make a distinct section of the growth period toward adult life. They are still in high school, though in some states there are groups that leave school altogether at fifteen to go to work. They require a wider program from the church than do grammar-school students.

"The middle adolescent period is one of adjustments. Vital organs increase twice in size and strength, to take care of the heavier demands made upon them by larger bodies and increased activities. The rate of physical growth is slower than before, but vital capacity and energy increase greatly. The keenness of the senses is measurably increased and there is marked attraction, or marked distaste, for physical sensations. There is a marked interest in team games which require training and skill."

Now, what follows that keenly interests us?

Why, the conclusion that mentally, physically, industrially, commercially, all the rest of the world is taking notice of and laying hold upon our youth in this age, because it is the most formative and pliant age for training. The high schools, colleges, universities are crowded to their thresholds with these youths who want intellectual training and fitness for life. The football and athletic coaches are after them for their training squads. The factories and business offices are calling to them, even sending representatives to the doors of the schools, to recruit them, because these young people are worth more just now for training purposes than they ever will be again.

The Church is only beginning to awake to the supreme value of this period of youthful life for training for service and leadership in the Kingdom.

And if the Church does not get them now, largely through the influence of their church associates, the chances are that it may lose them forever. The median age of entrance into the church is about twelve. Every year after that, it grows harder to win youth.

The program quoted from continues: "Mentally this middle adolescent period is an age of idealism. It is easy then for young people to build air castles. Interest in everything is keen, and there is a rapid shifting from one experience to another, always seeking some new thing. The mind is capable of being used skilfully and theoretically, if interest is aroused . . . there is often discouragement at the lack of self-accomplishment, of self-control, or in athletics, or in educational lines."

This may bring us close to the secret of the large number of student suicides reported in the newspapers not long ago: "Those who think clearly, live victoriously, and have a sympathetic understanding of older boys and girls become their chosen friends and counsellors . . . middle adolescents are easily reached by the appeal for help to the weak or unfortunate."

In other words, this middle adolescence is the age of chivalry. One of the springs of action that may be touched at this age is the desire, often secret, often not fully understood by themselves, to do something for younger boys and girls in the church or community, or for the sick, the unfortunate, those in public institutions, those in neglected city slums, in isolated rural districts, or in mining or lumber camps.

And this age of high idealism is the golden age for

such contacts between Christian and non-Christian youth as will develop those God-implanted yearnings we have glimpsed in the direction of service under Christ. Jesus Christ as the Champion, the Hero, of humanity, appeals to their idealism as never before or never afterwards.

It is important to understand this psychology peculiar to the age in which those are who are undertaking so largely, and in whose behalf also is undertaken, this "New Youth Evangelism."

It is even more necessary to keep in mind the fact, set forth in the Methodist Board's program referred to, that ultimately the whole aim and purpose of religious education is evangelistic. Teaching does not take the place of new-life decisions; it only prepares the soil; it is the "Schoolmaster that leads to Christ." There must come the point in the process of every properly taught young person when he or she should have a distinct consciousness of having entered the kingdom, of enjoying a personal, saving relationship with Jesus Christ. That is what all teaching and training must lead to.

Mr. Roy G. Ross, young people's superintendent under the United Christian Missionary Society, says: "The greatest value growing out of our training work is not the content of knowledge that young people receive, so much as the development of an attitude toward the work of the local churches and the development and flowering of their own consecrated powers whereby they are able, when they go home, to make themselves effective."

This process has been well likened to the lighting of torches at an altar flame. Two young girls were sent from a Boston church to Silver Bay, New York, for a week's training. They had been girls of just average interest in church work, with just enough enthusiasm to carry them through, and none to communicate.

But when they returned there was that in their faces that should have served notice that they would soon be kindling a blaze among the other young folks. People asked, " What has happened to them? "

They had surrendered fully to Christ. They had promised to seek to know and do His will as never before, wherever that will led. And it was not long until a mission study class was formed, and the Sunday-school classes in which these girls were had girls coming before the standing committee for examination for admission to the church, and other young people, here and there, were dedicating their lives to the foreign mission field. One young man took up Salvation Army work; others became active in a rescue mission. It was a forerunner of the New Youth Evangelism to the call of which a small army is responding every year.

The following instance might be put on the calendar as one of the days of first ingathering of the harvest. Recently one hundred and twenty-five girls of the Christian churches met in Topeka, Kansas, to face the problems of missionary education and evangelism in their local churches. Some of them had been in attendance on the Youth Convention of their denomination, and during the three days of that meeting in Topeka they brought back the convention message.

They were divided into groups, under leaders from the convention who were on fire with the great message. They discussed with keenest relish such issues as: "The Church and Missions," "Financing Missions," "Evangelizing our Communities."

The report of these meetings says, "It was like burning brands scattered among dry faggots."

And that is a graphic presentation of the flame-kindling process that is going on all over the country, as the result of earnest leadership for young people.

One minister writes of young people who have been drinking at a similar fountain of inspiration, "My young people brought home a supply of canned heat that ought to keep us spiritually warm. And the best part of it is that they didn't forget the can opener; they are distributing this warmth through the whole community."

Another bit of aftermath comes in a letter of an Iowa girl, a member of a Christian church, who says: "Our newly-organized Gospel team has had charge of the services in a church in a neighbouring town."

We understand why this New Crusade of Youth should begin to make itself felt when we get glimpses of the personal attitude of many of the students who have attended training conferences as to the greatest help they received. Take this comment from one:

"The big thing this summer was the larger conception of God. He was present in all our activities; we met Him on the campus daily."

Appreciation was shown by a Mexican youth in Texas who rode a bicycle a hundred miles under a

scorching sun, swallowed dust all the way and suffered from blisters, but came back home enthusiastic for starting a mission among his own people to bring them to Christ.

A worker reporting the South Carolina Young People's conference of the Southern Presbyterian Church says, " Practically the entire student body answered the calls for consecration of themselves to Christ. Twenty-nine new life-recruits were enrolled; twenty-three graduated as Sunday-school teachers this year. There was not so much interest as in former years as to who would win the cup, but more interest in learning how to win others for Jesus Christ."

Dr. J. E. Lambdin, of the Baptist Young People's Union *Magazine,* just back from the Knoxville and Atlanta training schools, thus editorially records his impressions: " There is no question that there is an ever-increasing interest in Christian work on the part of the young people. . . . Some will feel that they go to these training schools because of their social features. To say that is largely to confess ignorance of the subject. . . . When 1,200 young Baptists, in two of our large cities, devote themselves for five nights to an intensive study of stewardship, missions, Baptist doctrine, soul-winning, better methods of doing the Lord's work . . . it is a time to be happy."

At a similar gathering of Methodist Protestant young people in Illinois, when the call for enlistments for full-time, or part-time service was made, more than twenty stepped forward.

A report from a church that has been training its

young folks for service shows no less than fourteen of them as they appear when actually at the work they have accepted. Some were out with a gospel automobile; some were working as nurses among slum children; some were in the church kindergarten; some were among the Juniors; others in other places where they were needed. They were all places in which lie rich possibilities for personal evangelism with children, youth, adults.

III

THREE TERMS FOR EVANGELISM

THREE striking terms used in the Scriptures as figures of the work that is included in personal evangelism, will help better to visualize the dignity and honour of such service.

The first is found in II Corinthians 5:20, where Paul distinguishes those who do personal work in soul-saving as "ambassadors": "We are ambassadors, therefore, in behalf of Christ."

One has only to drive about the city of Washington, and have pointed out the imposing embassies of foreign nations, to realize the great distinction of being an ambassador. He will be shown massive edifices valued at millions of dollars each, and told, "This is the British legation. There is the French embassy. On your left is the home of the ambassador from Brazil."

In London people will tell you of the American ambassador to Great Britain, Alanson Bigelow Houghton, also the first American ambassador to Germany after the war, "He was suavity personified; . . . he radiates calm and culture; . . . his is the velvet hand that carries out the dictates of a practical brain. His ways of impressing the views of his government upon the diplomats of foreign powers are the

essence of courtesy, but always forceful. He argued and coaxed the Germans into final acceptance of the Dawes plan, until victory perched on the banner of his persistent irresistible statesmanship."

Are we ready to take all of that and transfer it to the position and work we are to accept for our friends and companions who are not Christians? Are we endeavouring with the same untiring persistence to win over to the side of our King those whom He lays on our conscience?

How much more honourable and wonderful it is to be an ambassador between one's best friend, one's chum, pal, and the Christ whom we know he or she needs to round out life! How distinguished an office to represent the Court of Heaven to the unsaved!

There is a refrain of a song that conveys the idea with wonderful sweetness and heart appeal:

> " This is the message that I bring,
> A message angels fain would sing:
> Oh, be ye reconciled to Christ my God and King,
> Oh, be ye reconciled to God."

The second word is Evangel, or Evangelist, used in connection with " Philip, the Evangelist " (Acts 21:8), in speaking of a class of early church workers, as contra-distinguished from prophets, apostles, teachers, and others, in Ephesians 4:11, and again in Paul's charge to Timothy (II Tim. 4:5) in which he is urged, " Do the work of an evangelist."

In the apostolic church an evangelist was one who bore the first news of the Gospel message, paving the

way for the more systematic work of the ordained minister. "Youth Evangelism," therefore, means bearing an important message.

We honour and eulogize our everyday message-bearers. On the façade of the New York City post-office one reads, in substance, "Nor heat, nor cold, nor storm nor fire, nor pestilence nor flood shall stay our messages." That is the spirit of our postal message-bearers—evangels.

We extol the pony-express riders who rode the plains infested with Indians and wild beasts, dangerous with swollen streams; who crossed mountains facing grizzlies and ice and snow, to carry the letters of our forefathers.

We glorify our airmen who fly with our messages through rain and sleet and fog and lightning and wind, over mountain and plain to speed love and friendship and business affairs. We almost deify a Colonel Lindburgh, trained in this postal air service for his spectacular "hop to Paris."

It is getting their messages through that these men count so important.

That is all the Gospel evangelist is responsible for—just delivering the Gospel message to the ones whom it will enlighten. We have been charged with its delivery. If we fail, some one may miss eternal life. What a responsibility is ours!

Have you ever known of one of our postmen to withhold letters because it was easier than delivering them? Would one of them keep back a special-delivery letter from us because it was too hard to de-

liver it, or because he had other things more important to do?

The evangelists of our mails may not even delay until to-morrow. The milkman may be late; the dressmaker may not deliver her work when promised; the grocer may keep us waiting; but the postman must not fail us. Letters are too important for that.

We are evangels of a message that has meant more to the world, and more to individuals, than any message in the most longed-for letter from a loved one, a sick one, or about a fortune, or a vital business deal. Are we as swift-footed with it as are the evangels of the mails with their messages of business or love?

On the main, far-flung postal roads of governments messages are speeded fast. Naught dares stand in the way of the red mail carts of the British empire when the driver's horn blows for right of way.

So our missionaries cross the seas on the fastest steamships, sometimes fifty on a ship. They cannot reach their fields too quickly.

The late Dr. S. Hall Young, of Alaska, "mushed" with the swiftest dog trains across Alaska to hurry the message to the Esquimaux. Bishop Rowe, in the same country, voyaged thousands of miles by swift canoe to the outstations. Once when he could not make his expected trip from Nome to Point Hope by the usual method, rather than disappoint his waiting parishioners, he hired an airplane and flew to them.

The radio is now broadcasting the Gospel message on the wings of ether waves. A new station not long ago was opened in Chicago exclusively for broadcast-

ing the Word to every home in the land that has a radio outfit. From some cities the Sunday-school lesson is broadcasted every Sunday morning.

Yes, we haste the message by all the most modern appliances and inventions, over the big main "star routes" of the King. The presses of the American Bible Society run day and night to turn out the thirty million copies needed to supply the demand. But how about the evangelization of our next-door neighbour, of the children on our streets who have no man who cares for their soul?

We need a new era of intensive, close-at-home evangelization. Church members who are concerned about Africa and China, rent buildings to people in their own towns about whom they do not ask or know if they have received the message we send overseas.

The third Scripture term that dignifies the efforts of the Gospel evangelist was given it by Jesus when He said to the fishermen on Galilee, "Follow me, and I will make you fishers of men" (Matt. 4:19).

Many of us know something of the thrill of baiting a hook, casting in and then waiting to feel the first electric tug on the line and pole, that shoots up the fingers, through the nerves of the arm to the heart and make it beat faster, and to the brain and set every cell to leaping. Isn't it the keenest sport—playing out the line so fast that the reel smokes? Then patiently, skilfully working the catch nearer and nearer in until it is ready to yield and let you land it—all that for a fish that you could buy for a few cents in the market.

There is a much more exquisite thrill in fishing in the

Big Fishing Way, in which Jesus, the Master Fisherman caught those Galileans. The keen reward of fishing for your own tennis-partner, your own schoolmate, your own brother, for the associate members of your young people's society, or the non-Christian members of your Sunday-school class, far exceeds any trout angling you have ever done.

Of the hundreds of thousands of young people from all over the land who attend the summer training classes, how many go just because some one else they like to be with is going to be there? Many do go because the crowd is going. They go undecided for Christ. They are followed there by the prayers of parents, sisters, brothers, ministers, teachers, that they may come back wholly surrendered to His will.

What a field that is for this intimate, elbow-touch kind of evangelism of which we have been speaking. Just the right word may be the turning point in a life. In a Chicago railway yard there is a small wedge of steel that turns the heavy Pullman train, either toward New York or toward San Francisco. Our evangelism may turn a friend from destruction to safety.

Many young people have already caught this vision of fishing with Jesus for men. They want to be shown how to do it. They are eager to " win one " for Christ. They want to infect others with the fishing enthusiasm so that their societies, their Sunday-school classes, their churches, their homes will throb with this tender concern for others. They want to become expert fishermen, not egotistical, self-confident, smug, priggish, but hiding modestly behind the Master and

learning from Him how effectually to call others into the Kingdom. They want to fathom in their experiences the meaning of the promise: "Let him know that he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins" (James 5:20).

IV

EVANGELIZE OR DIE

THE unanswerable reason, already given, why every Christian should make some kind of personal endeavour to win others to Christ, is that evangelism, from the beginning of Christianity, has been overwhelmingly the task of the layman—first Andrew and Philip, then the twelve, then the seventy, and later lay brothers of various orders who scoured the earth to make converts. And, largely, a triumphant evangelism must continue to be the work of laymen, if for no other reason than that the evangelization of the world is too vast a task to be done alone by the relatively few ministers and professional evangelists.

But there is still another reason, as urgent as this. If lay members do not exercise themselves in this most vital work—the work included in the "great commission" (Matt. 28:19)—then by an inescapable law of human nature they will shrivel and become stunted spiritually because of lack of the activities necessary to promote spiritual health and development. Robert E. Speer has said, "If a man has no religion that he feels he must pass on, he soon loses what little he has."

Merely sitting in a pew to receive spiritual benefits is like sitting in the bleachers to watch athletic games

by professional players, or college teams. The players get all the exercise and hygienic benefits, and all the training of hand, eye and brain, and the skill that wins games. The spectator gets emotional thrills, but no exercise that develops his body. With many Americans physical non-participation in manly sports has developed something like a disease called "spectatoritis." The result of taking exercise by proxy is physical undevelopment. We can count among the most persistent ballground "fans" we know many who are anæmic, flat-chested, of low vitality and muscle power, unfitted to bear physical strain. If they go to the hospital for a capital operation, an examination reveals high blood pressure, weak hearts, small breathing capacity, and the surgeons shake their heads and say, "A poor chance to pull through."

This is a counterpart of what takes place in the church when the work of evangelism, of teaching in the church school, of praying in public, of singing praise, of verbal testimony, and other Christian activities that convey a Gospel message to others are left to a comparatively few professional evangelists and church workers. The mass of church members will deteriorate into mere pew-holders, check-writers, nominal church members.

When William J. Dawson, conducting an evangelistic campaign in Tremont Temple, Boston, by means of a crusade through the slums, brought a thousand people from the streets, saloons, dance-halls into the auditorium, he found a great scarcity of church workers willing to work with inquirers. He finally said, "You

Salvation Army workers, go in there, and talk and pray with those seekers; you know how to do it."

Unused power means loss of power. This is true of the power to persuade others to turn to Christ. Church members must evangelize or become impotent, just as surely as if they bound their arms to their sides the arms would become paralyzed. The Christian not evangelistic is abnormal.

The other side of the picture—the normal state of the Christian—is like that of the amateur sports on our school, college and civic playgrounds. All pupils are expected to take some form of sport. There are teachers, directors, coaches to see that there are no shirkers. The ideal of physical sports is to have every one exercising. Passing the playground one sees circles of children supervised by teachers, all playing " drop the handkerchief," or other games that require all to run or exert themselves in some way. They play ball, not eighteen only in games of baseball, or picked teams in football, the rest looking on, but " scrub " baseball, in which all take a turn at pitching, catching, batting, running. The word from the play director is, " Get all the children into some kind of play." There are swings, slides, horizontal bars, sand-boxes, etc. None are allowed to stand around idle and look on.

Mass play is becoming an urgent part of physical training. Every one doing the things that, under the old régime, the many used to watch the few do, is the accepted program. We are doing this to escape the penalty of having undersized, puny, weakling boys and girls who grow up into weak-chested, devitalized young

men and women because they were not expected to use muscles nature had fitted them to use.

When we carry over into the church this ideal of robustness by exercise, we find evangelism to be the natural function of young Christians. They go to the park on Sunday afternoon, with their minister, to sing and testify, in an open-air meeting for the crowds there that have nothing to do, as is being done in hundreds of parks and other places of resort all over the country. The many other forms of youth evangelism, such as parties going on board naval vessels in port, to assist the chaplain with singing, prayer and testimony, or singing Christmas carols on the streets, from house to house, these are the kindergarten of training for spiritual service. Children who have been through the kindergarten training in our public schools come into the first grade of the grammar school with a keener receptiveness for studies.

This youth evangelism is carried on in each Sunday-school class that has its class pin, its class outings and socials, its class banner, its class spirit and class pride in drawing in others and building up the class numerically, provided always that the steady aim of the teacher is to lead the children into a vital relationship with Christ.

We know from the way the street gangs draw our boys in that there are no such zealous recruiting sergeants anywhere as are youngsters when once they are inoculated with the spirit of enlisting others. Through such zeal Sunday schools, Junior societies, Bands of Mercy, and Temperance Legions have been

quadrupled in membership, when the rank and file have been stimulated by the appeal of teacher or leader to the imagination, the idealism of youth.

In mediæval days Peter the Hermit led thousands of the children of Europe on a crusade to the Holy Land. To-day millions of children are being led on a wiser and holier crusade, sending cards and writing letters and dressing dolls for children in Japan, or other mission lands, or working in the Lincoln Leagues for temperance.

We need sometimes to be cautioned against enthusing children over " membership contests " carried on for the mere sake of gaining numbers, or " beating the other side." We need carefully to guide the enthusiasms of youth toward the higher goal. The main thing, however, is to bring them into position where they will be " exposed " to wholesome, contagious Christian influences. That is a very important step in evangelism. And each youth has a certain magnetism for other youth, which should be made use of. As by rubbing a knife blade against a magnet the blade acquires the power to attract needles, tacks, iron filings, to bring youth into contact with other youth who have had vital contact with Christ is a very important form of evangelism. In so far as youth has the capacity to receive Christ, activity in bringing others into the Sunday school and the young people's organizations of the church is as much evangelism as solicitation by adults of their neighbours to attend church, or consider uniting with the church, is adult evangelism.

It may seem a purely mechanical relationship to the

church. But a bandage or splint on a fracture is a purely mechanical appliance; yet it holds the severed ends of the limb together while the vital process is knitting bone to bone and ligament to ligament.

But, just now, it should be remembered that the subjective effects of evangelistic work is being emphasized. The point is that in some form or other all Christians must be evangelists, or suffer loss. And there are sufficient forms of evangelistic activity to give all temperaments and individual peculiarities a chance to work each in its most appropriate way.

Jesus said (John 12:24): "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit." We must consider the normal Christian life as an investment in evangelism.

The emphasis is put upon youth evangelism because if you want to teach a bird to sing, or a dog to carry newspapers in his mouth, or a horse to work in harness or saddle, they must be "caught while young," and the reason we have not more adult evangelists in the church is because we have not been "catching" them young enough.

Evangelism is the transmission gear of the church. The engine may have capacity for power, it may be buzzing with activity, ignition and combustion may be perfect, but if there be stripped gears that power cannot be transmitted to the driving wheels to give traction, and the car remains stationary, or has to be towed.

Churches are praying for power, when what they need is not a higher-powered engine, but a better trans-

mission. For example, here are two young people's societies, or Sunday schools. One society has a large list of associate members, young people who like to come to the meetings but are not Christians. After a while they begin to drop off. It is hard to hold people to the church, or any organization in it, who do not become vitally connected with it. The vital, living parts of our bodies we are not afraid of losing, but the dead skin peels off and the dead hairs and nails fall out.

For example on the other side, the Rhode Island Avenue Methodist Protestant Christian Endeavour Society, Washington, D. C., has not been able to keep a large number of associate members for the reason that all who hold that relationship are influenced to become active members and unite with the church. That is a transmission system that is one hundred per cent. efficient, and is another exemplification of the saying that if you want to have evangelists, "catch 'em young." If one went back to look for the secret of that efficiency doubtless it would be found in a Junior Christian Endeavour Society that had been inoculated with the spirit of building up its membership.

See how important this type of evangelism is—youth reaching out after youth. One of the most acute evangelistic needs of America is the sixty-five per cent. of our youth that is said to be outside the pale of religious instruction in church or home. Who can best evangelize these without the pale? By far youth has more leverage upon other youth than have parents or teachers. A child is influenced more in some things by its

playmates than by teacher or parents. It wants to wear the clothes, play the games, use the speech that other children do. Parents often find it hard to counteract the tendency in their children to try to "live up to" the children of their wealthier neighbours. The young folks fret because they cannot have a car and "sport clothes" as the children of wealthier parents have.

But why should this principle of unconscious and conscious imitation always work for harm? Why not turn it about and utilize it as a force in the evangelism of youth? It has been done to a considerable extent since the Young People's Movement was inaugurated in the churches, among Luther Leagues, Christian Endeavour Societies, Epworth Leagues, Baptist Young People's Unions, Brotherhoods of St. Andrew, and various other similar organizations. The leaders desire now to extend it. Henry Ward Beecher said, "Only youth can reach and save youth."

Consider such evangelism as German young people reported at the World's Endeavour Convention at London in 1926. The German National Union, with a tent on motor trucks, and equipment of chairs, a piano, books, had spent weeks yearly in evangelistic tours. More than a thousand non-church-goers were brought into church affiliation in this way. So encouraging have been the results that three tents have been bought, seating from 800 to 1,000 each, moving from town to town. The field secretaries in charge are everywhere assisted by local staffs of young men from societies in the towns visited.

Young Men's and Young Women's Christian Associations, with their thousands of summer camps for working boys and girls are moving along the same line.

It is the lack of initiative and inclination in inviting the unchurched to our churches, and untaught children to our schools of religion that strips our transmission gear. And much of that lack is due to not using the earlier years to arouse the inclination and fix the habit.

In all evangelical denominations in America young people are now being prepared for such non-professional evangelism in coöperation with older workers, as in the summer tent meetings in the poorer districts of Philadelphia not ministered to by Protestant churches, and street meetings in Chicago; such service as the young people's societies of all denominations of Greater Boston for many years gave to the Merrimac Rescue Mission. Companies of singers, door-tenders, workers in boys' and girls' clubs and Sunday-school teachers went evenings and Sunday afternoons to help both in the rescue mission evangelistic meetings for adults and in the clubs and Sunday school.

The objection has to be faced to all evangelistic work by immature persons that amateur workers must of necessity make bungling attempts, and should be discouraged lest they do more harm than good. It should be remembered ever that it is not what one actually accomplishes that counts, so much as the potentialities their feeble efforts release through the overruling of God's grace. "But God chose the foolish things of the world, that he might put to shame them that are

wise; and God chose the weak things of the world that he might put to shame the things that are strong" (I Cor. 1:27). "Not by might, or by power, but by my spirit, saith the Lord."

There is a tremendous arresting challenge to youth to enlist in evangelism. There is the divine commission of the lay Christian worker, however untried, to use the pebbles that fit his sling, if he cannot fight with sword and armour of a king.

To sum it all up, to be called a Christian and not try to be an evangelist is to be like a sponge, that sucks in what comes its way but never gives off until it is squeezed. As a schoolboy said, "The sponge is a kind of fish that it doesn't pay the ocean to grow for food." It would be hard to make a menu of sponges, and harder yet to make a church of them. The strongest, most aggressive, successful church is made of members who have been trained and encouraged from youth to carry their share of responsibility and activity for answering the prayer, "Thy kingdom come."

Youth evangelism catches and trains while still responsive and resilient the powers that God gives all, by which to influence others. By training them and directing our young folk into channels of usefulness they are saved from atrophy and loss, and made to glorify Him who endowed them for such use.

Youth, with all of its freshness and sparkle and buoyancy and daring is needed in bringing in the Kingdom. Like the explorers and empire founders of old, it needs to set up the cross on new shores and claim all in the name of its King.

V

CHILDHOOD EVANGELISM

WHEN Jesus took little children in His arms and blessed them and said, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven" (Matt. 10:19; Luke 21:46), He could not have meant that the spiritual nurture of sixty-five per cent. of the childhood of America should depend on the Juvenile Court and the Reform School. What about the boys on our streets who hear the names of God and Christ only in profanity?

He must have meant that, as His arms were opened to receive children in blessing them, the arms of His Church, that Paul calls His body, should be wide open in sympathy and invitation to all childhood. Are they?

They are in proportion as His Church is concerned for all children, and reaching out after them. What is the best medium through which to reach out to neglected childhood? Youth attracts youth. A gentleman was annoyed by a gang of noisy street boys who pointed sticks at each other and shouted, "bang! bang! bang!" in imitation of cowboys, or bandits shooting up a town, as they had seen it pictured on the screen. He talked with them and found none of them

could swim. He induced one of the boys to go into a swimming class in the Boys' Department of the Y. M. C. A., and soon that boy, the " key man " in the gang, had all the rest with him, learning to swim, and still better lessons.

That characteristic of youth to follow the leadership of youth is back of the appeal being made that youth be set to " catch " youth for Christ.

Suppose that, as well as to the Y. M. C. A., boys be encouraged to get their fellows into the Daily Vacation Bible schools, which are a form of evangelism, to neglected youth in many instances. About 5,000 such schools are being held in the United States every summer. The number is increasing yearly. All over the land, before the public schools are closed for the summer, there is busy planning for the Daily Vacation Bible schools that are held during the vacation.

One of the most difficult demands is to find trained teachers. They are usually volunteers, though sometimes principals are paid. So institutes are held to prepare those willing to give their labours, many of whom, each summer, are taking up the work for the first. A great variety of teaching gifts are in demand in carrying out the curriculum of such a school: teachers of English, of the Bible, of play, of handcraft, of music, of singing, of story-telling, etc.

Here is a vast and needy field for the services of older young people, a challenge to stretch out the arms of the body of Christ, in this way, to reach some of the sixty-five per cent. of America's childhood not reached by Sunday schools or Christian home teaching. It may

mean the turning-point in the lives of many children just in the most impressionable years of their lives, when they can yet be moulded, to listen to Bible stories skilfully, dramatically told by those who have given time to master the technique of story-telling.

Story-telling as an instrument of evangelism, of teaching Bible truth, is the oldest, and one of nature's best pedagogic tools. Nothing ever taught the human race has lived longer than the truths in the parables of Jesus, and the fables of Æsop. It was the primitive mode of teaching truth. Then books came, and it was allowed to fall into disuse. Only lately has it been revived, and is being used with great effect in the Sunday school, the Daily Vacation Bible school, the home, and other places.

Story-telling is an art. The naturally good story-tellers who make us think it must be easy and instinctive, have unconsciously followed the artistic method that others must study to master. What story-telling does for the child is to give it right ideals and stimulate the emotions, linking the emotional reaction with the ideal pictured in the character of the story, so that whenever, in after life, the emotion is stirred again, the ideal is revived. In this way the story-teller releases in the life of the child an indestructible force for good. In this way story-telling may become an evangelistic agency.

Story-telling is much needed to-day in religious work because the modern child has so much in its environment to over-stimulate and cause its interests to fag, that it is a pupil whose attention is much harder to get

and hold than was that of its parents before it. Hence the need, in Sunday schools, Daily Vacation Bible schools, Junior societies, the home circle, of more and better story-tellers.

Story-telling to children is as much of an art as is writing stories for children, and with most must be studied in the same way. The standard training courses for Sunday-school teachers recognize this and provide text-books, and all teacher-training institutes provide teachers for classes in story-telling. There are those in all communities who have untrained, unused gifts for this kind of evangelism that might be consecrated and employed for effective work for Christ.

Another form of evangelism open to youth is the evangelism of Gospel song. No voices are so sweet and appealing as those of youth. The children singing praises to Jesus in the temple (Matt. 21:15, 16) brought forth His highest appreciation and commendation. Never do songs of Jesus, heaven, home, mother sound more heart-searching than when a band of properly chaperoned young people, in the corridor of the jail, or penitentiary, or in some aged people's home, or the children's ward of a hospital, sing their bright, sweet, old-time religious songs that carry memories of other days and associations.

Songs have been wonderfully blessed in soul-saving and in cheering the down-hearted. "Brighten the Corner where You Are," by Ina Dooley Ogden, came to her while she was sweeping the corner of her own room, chafing because she could not give herself to some larger task. In ten years it has been printed in

more than twelve million copies, and has been sung around the world.

Another song that set the world on fire was Charles H. Gabriel's "Glory Song." After it had been rejected by publishers, Charles A. Alexander picked it up just as he was leaving for Australia with Dr. Torry for an evangelistic campaign. It was quickly caught up and in Sidney and Melbourne was soon being sung on the streets, in hotel corridors and railway stations. One who picked up a telephone receiver was likely to hear the strains from "Central":

> "Oh, that will be glory for me,
> Glory for me,
> Glory for me."

Singing in evangelistic services, as Charles A. Alexander did, and hundreds of others have done, is a gift to be coveted but not always possessed. Those who have it in embryo should dedicate and cultivate it for His use. But those who have not that gift in its best form, yet have naturally sweet, expressive, sympathetic voices need not be discouraged. Sometimes the simple song of an untrained singer in whose heart surges the great truth of the song, or even the song of a child, will carry more conviction to listeners than would the most finished oratorio.

Children's choirs, and choruses of young singers in the churches are a power in aiding worship and sometimes awakening hearers out of lethargy. There may be a quality of genuineness and personal testimony for Christ in an uncultivated voice, that no one would

think of as a "concert" voice, that a professional singer could not equal for convicting power and spiritual inspiration.

One great difference is just that difference between singing words so that listeners can hear every one distinctly, or obscuring them for the sake of impressing hearers with tones.

A young fellow came home from a young people's society in which he was an associate member, saying to his sister, "I'm going to make an application to be admitted to the active list."

"Why," she asked in surprise, "what has decided you all at once? We've been coaxing you, and you always shook your head."

"I got a message from Helen's solo to-night. It was so different. I could get every word, and there was something in her tones and face that made it real. She seemed to be singing it right at me."

"I never thought Helen so much of a singer," commented the sister, more to herself than to her brother. Then she said, as if ashamed, "Oh, yes; I understand; she wasn't trying to show off her voice."

There is a fine field for song evangelism for soloists, quartettes, clubs of Gospel singers, who will give a little time to go where good singing is a minus quantity, and enrich and enliven religious meetings, or homes, with the old-fashioned kind of singing of Christ, every word of which is distinctly enunciated, and the feeling of which is brought out from the hearts of the singers.

Paul C. Brown, Pacific Coast Secretary of the International Society of Christian Endeavour, always

carries with him a little zither that can be packed in a suitcase along with his change of clothing. And when he plays a soft accompaniment and sings:

"I belong to Jesus;
He makes me free;
Keeps my heart singing
Sweetest melody,"

there is an unaffected sincerity about it that touches even cold hearts.

Even those who think they cannot sing well enough to use their voices in public might sometimes hum a Gospel song tune in a way to bring an appeal, as did Dr. Knight, of Boston, author of the beautiful story, *Our Syrian Guest*.

He was riding down-town in the vestibule of a crowded street-car, to attend a Gipsy Smith evangelistic meeting on the Common. Every Christian had been urged to bring some one to the meeting. Dr. Knight had been busy and now, on his way to the meeting, recalled that he had invited no one. He looked about him hoping to see some one whom he might persuade to go. The one nearest him was the motorman. He started to speak to him, then noticed the admonition over the man's head, "Do Not Talk to the Motorman."

What could he do? He began softly humming the tune of a Gospel song, keeping his eye on the motorman, silently praying that the way might yet open to get this man to go to the meeting. Presently, as he hummed, he noticed the man's lips compressed. Then

his ear detected that the motorman had caught that air and was humming it, too, " I'll go where You want me to go, dear Lord."

As Dr. Knight alighted at Park Street, expecting that the motorman would go on with the car, he was surprised to be accosted on his way to the tent with the following:

" My trip ends here. Your tune got me to thinking. I used to sing in the choir, back in Ohio. Been off the church for some years; but ' I'll go where He wants me to go.' "

Then there is the evangelism, or ministry, of serving physical needs. Even the cup of cold water in His name may be a sermon, an appeal. He bade us not to forget evangelism to those sick, in prison, hungry, friendless, sick (Matt. 25:31–46). Sometimes men get into prison just for the lack of sympathy and understanding from Christ's followers. True, we must avoid that maudlin sympathy that sends flowers and dainties to criminals who gloat in their atrocities. But there is a fine example of the way a piece of bread to the hungry, a shelter for the homeless, makes for salvation, in Robert Herrick's *The Master of the Inn.* He neither preached, nor sang, nor wrote, nor told stories, but this broken-down retired doctor who had bought the abandoned New England inn reached the hearts of other broken-down men by his hospitality to those who needed just such a chance to find themselves and get on their feet again. One by one they came to him at the inn, each one sent by one who before them had gone there and been made over. Each one felt

the true evangelistic obligation to pass on the benefits he had received to another.

For Christian evangelism is like the " endless chain " of prayer sometimes proposed, or the endless chain of pennies or dimes by which it is hoped to pay off a church debt—the chain must not be broken, or the whole scheme falls through. We who have been saved, must not, dare not, break the endless chain of seeking to save another, who will seek to save another, and he another, and so on to the end of time.

This first impulse of the one who has newly come into the life of Christ, to find another and get him to share the joy of it, is a part of the new birth. And whether one is to keep, and grow in this new life until it becomes the " life abundant " depends whether he obeys the divinely-implanted impulse to bring others in, or neglects to follow it.

" Excuse me," said a young fellow who had just been led into the light by an anxious friend, " there's another fellow I've got to find and tell about this, right away."

It is youth with the consecration and courage to do such things for their Lord, who will be a power in quiet, yet aggressive evangelism that will hasten the coming of His Kingdom.

And youth has the courage, always, to do the thing that needs to be done. It was the youthful voters whose mothers had worn the white ribbon when it needed pluck to wear it, who rose up and voted saloons out of the land. It was these same boys in khaki who, with General Harbord at Belleau Wood, when bidden by the French command to take position between the

Germans and the French and cover their retreat, and then follow them to the rear, for the war was lost—it was these American boys who echoed the spirited reply of their general:

"Retreat? We have just come. We don't know how to retreat."

And they went on and turned the tide of the war.

It is that kind of idealism that is not dead to-day in youth, thank God! and that can never die so long as Christ, the world's most audacious idealist, lives in their hearts. It is this fine spirit, and this sane common-sense in religion that will turn the tide of worldliness and materialism that is threatening parts of the Church, by permeating it with a spirit of New Youth Evangelism.

All credit and success to the types of evangelism that heretofore have exclusively borne that name. This all-embracing brand of evangelism is coming that sets every one to work and uses every power and instrumentality. One can hear the sound of a going in the tops of the mulberry trees.

The final test of whether our work is evangelistic, or whether it is "wood, hay stubble," is the test of influencing those nearest us to accept Christ. It may never get a crowd—let those who can do so. Evangelism is one man stopping to talk with a woman who has come to draw water at a well (John 4:4–42).

During a long, hot, dry period in the middle West, when wells and springs and streams went dry, an Epworth League kept a barrel of ice-water in front of the church, and always some member there to serve it,

and talk with those who drank, handing out cards of invitation to the water of life.

Evangelism, thy name is legion! Youth, thou art legion!

" And seeing the young man, he loved him " (Mark 10:21). The key to the success of Youth Evangelism is that Jesus loves youth to-day. He loves to have youth follow Him, as He did then. As some one has said, " Jesus has a flair for youth." He needs them in His entourage. He will win through the loyalty of His youthful, valiant squires—the youth of Christendom.

VI

SOME "HOWS" OF PERSONAL WORK

BEFORE going on to specific methods of doing personal work we need a clear understanding of two underlying principles, or motives, of human activities for others.

The first of these is sympathy, or compassion. Jesus fed and taught the hungry, ignorant multitude because "he had compassion on them" (Matt. 9:36; 20:34; Mark 1:41; Luke 10:33; 15:20). We cannot think of Him talking with the Samaritan woman at Jacob's well without assuming that He felt a keen personal interest in her loss of womanhood. We cannot read His interview with the Syrophœnician mother without glimpsing His sympathetic interest in her and her daughter.

Without this same sympathy for human conditions and needs we can carry on successfully no line of helpful work. We cannot even sell goods, or write stories, or plan homes, or make clothing, or grow crops to feed the hungry, with the highest efficiency, unless we have a sensitiveness to the needs of those to whom we are trying to cater. This close touch and understanding that the writers on Jesus' evangelism called "compassion," is what lets us in on a common ground of understanding without which we cannot get

close to people; we remain strangers and aliens, not of their kind.

Abraham Lincoln possessed to an unusual degree this pliant, outreaching facility for seeing the point of view of his neighbours, his juries, his political opponents. That was what made him so patient with them, and with Secretaries Chase and Stanton, and those who maligned him. That was what made him so successful with juries, and on the political stump. He could enter into others' difficulties and make them his own. Thus he won their confidence and coöperation.

Christian workers must covet this quality, this "milk of human kindness," that makes us "weep with those who weep, and laugh with those who laugh." But sympathy is not something that can be taught, or copied from another. It springs from within the heart, is the outreach of the constraining love of Christ (II Cor. 5:14). We have it most when the spirit of Christ has been born in us, giving us His mind.

When we are thus constrained by the love of Christ it becomes easier for us to like the same books and games that others like, and have the same interests, and understand their weaknesses and temptations. Then, in spite of unpleasant peculiarities in them, and even though we once ranked them as inferiors, we can enjoy working with them, fellowshipping them, because we see with a vision cleared by love—and love is the best eye-salve—that they, too, were created in the image of God, and may be brought back to the likeness of their Father and ours.

A college professor was speaking in the Bowery Mission, to an assembly of men and women off the streets, castaways, criminals, inebriates, dope fiends.

A highbrow friend sat where he could see his face as he spoke. He wondered what could make his cultured, delicately-reared friend, after looking earnestly at one of the battered faces, smile in a surprised way as if pleased to recognize an acquaintance? Again and again he saw him do this. He studied those degraded faces and could see nothing to account for it.

At the close he asked curiously, "What made you start and smile while you spoke? I thought at first maybe you had recognized an acquaintance who had slipped into this miserable place, but I saw only these down-and-outs."

"Not acquaintances," replied the professor, "but brothers—long-lost brothers. Underneath those scars of dissipation and sin I could see, as they responded to the truths I was telling them, some faint remnants of the divine lineaments."

He saw that through his compassion for them. With this fine, tender, yearning sympathy for those who need to be brought to Christ, there comes the second underlying requisite of successful personal work—tact. "Tact" is just another word for touch, and in this connection it means the delicate touch of love. There is no touch so like the brush of an angel's wing, so discerning, as the touch of human finger-tips, or the sensitive palm of the hand.

In Cambridge, Massachusetts, near the Charles River, there used to stand an observatory where was

mounted one of the Clark telescopes, famous the world over for their accurate, powerful lenses. After these concave disks of clearest crystal had been cast and ground and polished with a chamois, they were finally rubbed with the naked hand to remove any slight unevenness of the surface that remained. Only the human touch could detect that and wear it away, retaining an equal thickness of the lens.

That is a picture of what is meant by human tact in dealing with people. It is a fine, sensitive reaction to the condition, feelings and needs of others. Tact prevents one from going at things in a rough-shod way, with offensive brusqueness. It reduces friction between us and those we are seeking to reach, by forestalling an appearance of harshness, abruptness, discourtesy in us. It is a buffer guarding against ruthless dealing. It prevents an excess of untempered zeal in a worker, making him seem overbearing, or professionally smug, or woodenly mechanical. It makes the difference, in our personal contacts, between an unfeeling professional bearing, like that of some nurses, or charity workers, or undertakers who talk unfeelingly about their " cases," with the apparent absence of human, personal interest, and the attitude of a mother nursing her own child, or a brother giving loving attention to a brother.

A conspicuous illustration of what was a woeful lack of tact was afforded by the circumstance of a Y. M. C. A. War worker in uniform, being accosted by a zealous sectarian worker in the same line with, " My man, are you saved? "

It was a sledge-hammer way of going about what is as delicate an operation as setting the hair-spring of a watch. It was so obtuse and unseeing that, even had not the one accosted been wearing the uniform of a religious organization, probably no good could have come of it.

An entirely opposite method of approach was made by a genial, courteous gentleman who was crossing a Hudson River Ferry. He had been standing on the upper deck near the pilot house. The huge craft was so skilfully handled that she slid into her slip without the usual thumps and jars against the piling. As the pilot came down the steps the gentleman remarked to him, with an appreciative smile, " Thank you for that smooth landing. When your time comes to enter the harbour over there, may the Great Pilot make your entrance a happy one."

And the gracious words were received with understanding, because of the good will, sympathy and tact behind them.

Taking these instances as a foundation we are ready to consider in a concrete way the question, " How may I enter upon personal work for Christ? "

We might first take a lesson from business. One passing an automobile salesroom overheard the manager asking one of his salesmen, " Well, Jack, what is your line-up? What prospects have you pigeonholed? "

That was a little bit of " strictly business," " getting down to brass tacks." Shall the business of our King (I Sam. 21:8) be less thoughtfully and efficiently

planned than selling automobiles? It may be taken for granted that those eager to "win one" have in mind one or more "prospects," members of their own household, near-by or distant relatives, schoolmates or social or business associates, members of the Sunday-school class, or associate members of young people's society, or some correspondent, or casual acquaintance who is not a Christian.

Dr. Charles L. Goodell, one of the most successful pastor-evangelists of the Methodist Episcopal Church, advises in his book, *Motives and Methods of Modern Evangelism:*

"Among the sources for an adequate constituency roll we make the following suggestions, which do not by any means exhaust the fountain of information:

"1. A house to house canvass of the entire community.

"2. The names of all children in the Sunday school who are not members of the church.

"3. The parents or relatives of Sunday-school children.

"4. All unconverted persons in the families of church members and pewholders.

"5. All attendants at church services who are not members.

"6. 'Unchurched' friends and neighbours of those who are connected with the church.

"7. All young people not connected with the Young People's Society and their friends.

"8. Occasional visitors to church services, secured by visitors' cards placed in pew.

"9. Friends of members of men's clubs, women's clubs, literary societies, political organizations, etc., who are affiliated with the church."

This is a better way than simply depending on memory to keep in mind day after day those for whom we wish to pray and work. Whether our " prospects " are listed in a little prayer-book, or filed on cards, as might be better in case of a Sunday-school class or other organization, committing them to some form of record is a much more businesslike way. We would be that methodical in our own business, why not in His?

It was just such effective methodized zeal on the part of two English college students—John and Charles Wesley—that, while it earned them the nickname of " Methodist," made them leaders in one of the greatest evangelistic movements the world has ever known.

A " little red book " in the inside pocket, or a shoe-box, or cigar-box holding a dime's worth of 3 x 5 inch cards, will serve to keep in mind those whom we wish to reach. In the book, or on the cards, list all those whom we think it might be possible to reach. These are Christ's " prospects " and we are going to speak to them about Him, or write to them, invite them to our class, society, or church, and pray for them.

No Christian may think to excuse himself by saying, " I have no time or opportunity for such work," and thus close the door to evangelism. There are many others whom business contacts, neighbourly relations, and other causes send to our very doors every week. Let us make a census of those whom God sends to us, if we say we can go to no one.

There are: the newspaper boy, the milkman, the scissors-grinder, the gas-meter reader, the junk man,

the parcels delivery man, the book agent, the lady who sells corsets, the hand-bill distributor, the magazine and book agent, the neighbour who wants to borrow a pattern, or an egg, the boys who come to play, the girls to make fudge. These do not exhaust the possibilities.

Providence is sending inhabitants of almost every land on the globe to our shores, our work camps, our cities and towns. America is becoming one of the greatest foreign mission fields. Count the nationalities God sends to us: The Greek fruit man, the Syrian rug peddler from Jesus' land, the negro bootblack, the East Indian fakir on the street, the Mexican labourer, the Chinese laundryman, the Japanese farmer, the Italian, the Slav, the Russian, the Jew.

At Berkeley, California, the University is building a dormitory to house about fifty nationalities of students.

What is our responsibility toward these? They come to us and invite us to take what they have, shall we not invite them to take what we have?

A young man worked in an office to which came weekly telegraph messengers, delivery boys, scissors sharpeners, umbrella menders, solicitors. He awoke to these opportunities, and one day when handed a telegram he said to the boy, " You have been handing me something every day this week, will you let me hand you something? " He held out a one-cent copy of the Gospel of John, a stock of which he had laid in, and his pleasant smile won the boy, as he took the book and promised to read it.

Another important " How " of personal evangelism is too little used. If we have few opportunities of speaking, or handing out, messages to those who need them, we may still be able to take them where the message is spoken.

" Is that evangelism? " some one may ask in surprise.

It may be the most effective evangelism. It may be done by those who are not yet ready to carry the message themselves, or think they are not.

Dwight L. Moody told how he, as a young Christian who could not yet cast the net, found a way of fishing for men by serving as a driver-in. He said: " I was so uncouth in my speech that when I got up to speak in a meeting every one squirmed. So I went out one Sunday and got hold of eighteen ragged street boys and took them to church. That was about the happiest Sunday I ever had. I couldn't teach others, but I could bring them to those who could teach them."

Dr. Goodell tells how, in a country parish, he got a company of young people to bring unconverted friends with them each night to the meetings. He says, " I tried to roll on their hearts the thought that the success of the meetings depended quite as much on them as on me."

A member of the Loyal Friends Sunday-school class, Peebles, Ohio, relates how they approach " prospects " through personal calls by members of the class. First one member calls, then another, and another until the one called on promises to come. He is notified that a

member will call for him next Sunday and escort him to the class, introducing him and helping to "break the ice." Sometimes, however, when that Sunday morning arrives, and the escort calls, he is told, "Oh, I've changed my mind about going to-day."

But the escort assumes that is just evidence of shyness, and insists on carrying out the agreement. Once the class is reached the welcome is so warm that there is no diffidence about going the second time.

That kind of evangelism is easiest to do, yet with a good minister, teacher, or leader, it may prove one hundred per cent. effective. But bear in mind that merely getting a man or boy to sit in a pew or a class seat, and stopping short of securing his decisions to be a Christian, may do him more harm than good. It may act as an anodyne that puts to sleep his conscience and sense of need of being born again. But if the main objective is not lost sight of it is good evangelism.

The "Men's Big Bible Class" in the First Baptist Church, San Diego, California, fills one of the downtown theatres every Sunday morning. One cannot pass the door without being offered a card by a smiling evangelist, one of the young business, or working men of the city. And from Eighth Street, where the theatre is located, down Broadway to First Street, other young evangelists are "on the job" handing out cards and inviting passers-by to come. No wonder there is no classroom in the church large enough to hold the class.

Why shouldn't the King's men be as alert on His business as are the newsboys on the street corners in

selling Sunday papers, the real estate " barkers " in urging people to " Take our free auto ride to see the Heavenly Heights subdivision lots " ?

Why shouldn't young people be as enthusiastic in recruiting members for their class, or society, or church, as they would be in school in " rushing " candidates for their fraternity, or fathers for their business men's luncheon club, or lodge?

The official organ of one of the fraternal benefit societies says in pleading for greater activity among its members, " To bring in one other member each year involves no herculean task. It involves no expense, no neglect of one's business, not even a sacrifice of one's leisure moments. It requires merely the exercise, on some friend, of the persuasive force that nearly every man has if he will take the trouble to use it."

The difficulty with many is, not a lack of opportunity, but failure to seize the opportunity and use it. Some one has aptly said, " Put importunity alongside of opportunity and the world will be evangelized in a generation."

Put into evangelism the spirit of the young business man who was chosen president of the county union of Christian Endeavour societies. He set for himself the goal of intensive work before extensive. He said, " I will not ask any one to do aggressive work until I have set an example. The first thing I ask God to bless me in doing in this office is in winning one for Him."

He probably remembered what has been so pithily said: " Personal work is the woof and warp of Christian activity; therefore this important element of

Christian service has the largest place in the extension of Christ's Kingdom, and every disciple of Christ is under obligation to engage in it. But it does not necessarily involve always the conversion of the person approached, only the attempt to win him. Therefore personal work is not difficult work, as so many think with dread of it."

The writer of the above, S. M. Sayford, a veteran Y. M. C. A. worker, points out that it is not difficult, because responsibility for results does not rest upon the evangelist, but with the Almighty. Faithful delivery of the message, and prayer over it, are all expected of us, though we ought to have a " follow-up " system as effective as that of the advertiser who fills our mail with circulars and letters. And this is a kind of personal effort that we are so accustomed to in business that it ought not to be a great bugaboo to us to think of applying the same to Christ's work.

For instance, wholesale merchants employ traveling salesmen to go to customers and exhibit samples and personally solicit trade. And we might do well to study their methods of approach.

Indeed, young men all over the country are taking courses in salesmanship. The evening high schools, the Y. M. C. A., business colleges and correspondence schools give them. Many large business concerns educate their own salesmen in the psychology of getting the prospect to " sign on the dotted line." And into all this enters largely the element of personal approach and persuasion. Youth all over the country is eager to get a chance to demonstrate that it can win

trade. Hence Christian activities in this same personal work and persuasion ought to be familiar and easy.

A minister who was seeking to arouse his young people to personal work, analyzed his mail for a week, and found that more than half of his letters were from book publishers, colleges, World Friendship organizations, insurance companies, stock salesmen, who wanted to convert him to their schemes. He asked his young folks to inquire at home and in business offices, and satisfy themselves that the world is working ten times as hard, in a personal effort to convert Christians to its interests, as Christians are working to convert the world to Christ.

In a week the young people were convinced, and shamed, and " got busy."

Look at the equipment a business office has for reaching its prospects—typewriters, mimeographs, telephones, addressographs, stamp-canceling machines, printing presses, city directories, dictographs, stenographers, filing cabinets, etc.

Politics is equipped in the same way. Mr. Sayford cites the district, ward, precinct organizations of parties, and the great postal-card campaign with which Senator Hanna snowed the country under during the McKinley presidential campaign, in 1896.

So there is nothing new or intimidating about personal effort to win. The only wonder is that more typewriters, mimeographs, pictures, postage stamps are not being dedicated to personal work in the sphere of religious aggressiveness.

VII

TAKING OPPORTUNITIES, MAKING THEM

DR. HOWARD A. BRIDGMAN, former editor of *The Congregationalist,* concluded an article in *The Independent* with the following words: "The problem remains, to beget an interest in the average church-goer in behalf of the claims of a spiritual life. For this we must solicit men one by one. There is no other way. We may talk to the end of the century about methods and problems, but it seems to be the time now to act upon the principle which governed Dickens' schoolmaster character, 'Squeers,' who described the conduct of his school thus: 'When a boy knows a thing he goes and does it.'

"If we believe the Church of Christ means anything, if we get aught from its ministrations and its sacraments . . . then let us go out after other men, not in a lump, but one by one. Given sufficient tact and persistence, we shall find some way to persuade them to come to the house of God, and to cast their lot with His people."

And if any need more assurance as to the possibility of results let us take to ourselves the compelling case of that traveling salesman who asked S. M. Sayford, a customer of his, to autograph a little red book he carried.

Mr. Sayford noticed other names in it, but not until he had inscribed his own did he learn that it was a book of names of those for whom the owner was praying. By persistence and prayer Sayford was won from commercial life to a Y. M. C. A. secretaryship. Now notice the cumulative effect—Sayford was instrumental in winning C. K. Ober who also became another Y. M. C. A. secretary of national reputation. And Ober in turn persuaded John R. Mott, later of world fame, to come in. And John R. Mott, as world head of the Y. M. C. A., has made repeated trips around the world, addressing tens of thousands of students, and winning thousands of them into the Kingdom, many of whom have become Y. M. C. A. secretaries—all the outcome of one man seizing his opportunity.

Suppose that opportunity had been turned down? Suppose that one of the busiest business men of Boston, who stopped on his way from a train to have his shoes shined, had not felt that an oath the boy let drop was an opportunity. No, he did not rebuke him; he asked with kindly interest:

"Business pretty good, boy?"

"Some days good; others it don't cut much figure," was the reply.

"Which is your best day?"

"Sunday."

"Then you don't ever go to Sunday school?"

"Not on yer life."

"Wouldn't you like to go with me?"

"Can't; business is business."

"Well, then, can you get a little time to read?"

"Nights, I might."

"Keep the change, and here's a little book you may enjoy. Next time you shine me up I'll ask how you liked it."

"You goin' to be a regular?"

"If you'll turn about and be a regular in my class."

That was seizing opportunity "by the forelock." And that boy got an ambition to learn, went to night school, worked his way through college and law school with his friend's help, and became a prominent Christian lawyer.

Where one spoke to him as the merchant did, nine would have feared a repulse and kept still. But it is the testimony of most personal workers that rarely is such an approach repulsed when made discreetly and courteously, with genuine good will.

Henry Clay Trumbull, former editor of *The Sunday School Times,* says that for ten years he addressed audiences of from 5,000 to 6,000 each; for twenty years he was editor of a paper of national circulation of 100,000 a week; he has published more than thirty volumes, yet he has had more direct results through his individual contacts with people than through all the other avenues combined. Dr. Trumbull says:

"Reaching one person at a time is the best way of winning one person. Therefore seeking an individual is the best way of winning a multitude for Christ. The world is made up of individuals. Christ longs for individuals to be in His service. Therefore, he considers Christ's love, or the world's need, will think most of individuals, and will do most for individuals."

Back of all this is the fact that most workers have discovered to their surprise that, as a rule, individuals want to be approached and encouraged. Mr. Sayford says:

"My experience has been extensive among all classes of men, and my endeavour to interest persons in religious conversation has been, with but two or three exceptions, gratefully appreciated. I have often said, and I believe it is almost universally true, that most men have a soft spot in their hearts which is easily found and readily responds to the appeal of the Gospel."

This fact is what makes an open door of opportunity almost everywhere. A speaker addressing a body of college students was met with the query, "But where shall we find opportunity? We have little time to go out and search for people."

The speaker replied, "On my way upstairs I met a man carrying a hod of coal to keep warm the room in which we are to meet. I spoke to him as a brother and found that he is lonely, homesick, hungry for Christian companionship, because his duties seven days of the week keep him from church services and privileges.

"But, surely," I said, "with all these Christian students you find some compensation for absence from church.

"'They are mighty fine fellows,' he answered, shaking his head sadly, 'but they never say a word to me, sir, unless it is to demand why they aren't getting more heat.'

"If you are looking for an opportunity," I told them, "speak to your janitor."

How may one know an opportunity when faced?

A young fellow was boarding in the home of a railroad switch engineer whose wife had to keep boarders to help support the family because her husband, at payday, spent most of his wages drinking and gambling.

The young boarder was sorry for his landlady, and wished that some opportunity might come to influence her husband to change his ways. But Joe, the engineer, was gruff and repellent.

Then, one day, he came into the young man's room for something, and as he stood before the portrait of a beautiful boy, the boarder asked, "Who is that boy? I often stand there and drink in the beauty of his face, so innocent, so good. And I ask myself, will I ever be so supremely happy as to be the father of such an angelic child?"

Joe was silent, then his lip quivered, and tears fell from his lashes as he tremulously answered, "He was our boy; but he is gone forever."

The young man knew that the hour of opportunity had struck. The soft spot in Joe's calloused heart had been touched. And in less than a month drunken Joe was a changed man who, to the end of his life, never touched liquor, and lived a consistent Christian life.

The opportunity had been seen and used.

But often we are blind to opportunities that rise like mountain peaks. Dr. Malcolm Dana, secretary of

the Extension Board for Rural Work in the Congregational Church, tells of meeting with a church near the Mexican border. It was a congregation of some forty ranch families. They told him there was absolutely nothing they could do to extend their church work, as there were no ranches not represented in it.

He asked them, "How many of you have employees on your ranches?"

All hands went up, but there were looks of disdain as they explained, "They are all Mexicans—Catholics."

"Well, what is the Catholic Church doing for them?"

"Nothing."

"Then what are you doing?"

"Nothing."

"How can you justify yourselves?"

One woman replied, "They smell so."

"Do you give them baths, water?"

"No; water is scarce."

Then he related to them the story of little Johnny and the teacher. The teacher wrote a note to Johnny's mother saying, "Johnny smells too bad to come to school any more."

And the mother retorted, "We don't send Johnny to school for you to smell him, but to learn him."

They saw the point. God, through an economic law, was sending those Mexicans into contact with American Christians to give teaching opportunities, and they had been using their noses instead of their eyes.

Another overlooked and neglected opportunity is that of home evangelism. There is a story of a lighthouse keeper whose son ran away to sea. For years the father hoped every day that he would return, though he knew nothing of his whereabouts except that he was at sea.

As he lighted his lamp each evening as darkness came on, he thought of his sailor lad, and prayed for his safety. But years passed and the boy did not return. And the father grew careless about his tasks. He did not always clean the lamp; sometimes he was late in filling and lighting it.

Then one night he forgot to light it. A terrific storm came on. And when the lighthouse keeper awoke in the morning he saw a wrecked ship at the foot of the cliff. The light of day revealed dead bodies on the shore. He went to examine them, and to his great horror recognized among them his dead son, come back at last, but dead through his own father's neglect to keep his light burning.

"Let your light so shine that men may behold your good works and glorify your Father which is in heaven" (Matt. 5:16).

Are we keeping the home lamps burning? A man confessed to his church, "I have been an elder in the church for fifteen years, but my son who was arrested yesterday, told the judge that I had never spoken a word to him about being a Christian. It is true. I want you to strike my name off the list of elders."

Perhaps some Sunday-school teachers would have the same bitter reflections as these two fathers. They

have taught the members of their classes faithfully, as classes; but they have never taken this boy, or that girl aside in some moment of close confidences and asked them if they were not ready to accept Jesus Christ. That is one of the most effective kinds of evangelism.

Henry Clay Trumbull says: "A sermon preached to a congregation or a lesson taught to a class is like a shotgun that scatters widely and does little execution. But a personal interview is like a sharpshooter who draws a dead bead on his target and hits where he aims."

Dr. Trumbull himself was won by a personal letter from a young friend. At first he crumpled it in his pocket, and tried to brush away the subject. But it would not stay brushed away. The fact that his friend, who had never spoken to him a personal word, should take the trouble to write him such a letter, meant that the writer was deeply interested. And interest always begets interest, so young Trumbull became interested in himself.

In the same ratio indifference begets indifference. If a teacher appears to be indifferent about his pupils deciding the big question, does not think it important enough to speak a personal word, the pupils themselves are correspondingly indifferent.

A woman teacher in a certain Sunday school always presents half a dozen or more girls of her class for church membership at the Easter communion, sometimes the entire class. She does it by following the plan of Dr. Trumbull. He says:

" I was so deeply impressed by that letter, that I had been aroused, not by Christians in the office, but by a letter from one far away, that I determined that I would press Christ on the individual soul so that none who were in the proper sphere of my individual responsibility or influence should be able to say I had neglected my opportunity.

" This resolve was made, not that I would rigidly try to speak to some one every day, but whenever I was in such intimacy of soul as to be justified in choosing the subject of conversation, the theme of themes should have prominence between us, so that I might learn the other's need and possibly meet it."

Sunday-school teachers are not half doing their legitimate work when they stop with teaching the lesson to the class as a whole, however clearly and faithfully they do it. The more important part left undone is the work of shepherding the sheep one by one, into the fold. The Good Shepherd said, " The sheep hear his voice, and he calleth his own sheep by name " (John 10:3).

Shepherding Sunday-school scholars requires individual watch care. Anything short of that ought to haunt a teacher's conscience until he could not sleep at night. A Scotch collie would be more faithful than that, if a single sheep were out of the fold at nightfall.

There is no doubt that if we could get the " lighthouse " standard of loyalty to our task, and the " shepherd " ideal, there would sweep over the Church such a wave of Sunday-school evangelism for youth as has never been known.

VIII

A PROGRAM OF EVANGELISM

PERSONAL evangelism will eventually become a unit in the program of every efficient church, in which program evangelism in some one or more of its varied forms will be carried on by every member. That may seem a bold outline, but it is coming. One form of evangelism may decline, or rather take its normal place among the others, but other forms will take on greater activity.

To any careful observer it must be apparent that mass, reformatory evangelism of adults has had a place, as against the formative evangelism of childhood and youth, entirely out of reason. Not that less evangelism of the revival type is desirable—rather more—but that an overwhelming preponderance is reasonable of the evangelism that takes life in its plastic, formative period, and forms it aright, rather than letting it go wild until it is deformed, and then breaking it up and making it over.

The ground for the assertion that all church members will eventually be evangelists is found in the statement of Jesus, (Acts 1:8) " Ye shall be witnesses unto me."

A witness is one who has been subpœnaed to appear in court and tell the truth about a case being tried

there. If subpœnaed he must appear and testify, unless excused. "*Sub pœna*" is the Latin for "under pain, or penalty." That is, if one subpœnaed does not respond he is subject to penalty for his failure.

This is equally true of Jesus' witnesses. Bearing witness, remember, is another term for evangelism.

A young man, a formal Christian, was urged by his pastor to align himself more definitely and positively on the side of Christ, to bear witness for Him as the early Christians did. He was assured, "You are losing; you will suffer by not doing so."

"Why, parson," he flippantly demanded, "what's the penalty if I don't do as you urge? What will happen to me?"

"Nothing will happen to you; that's just it," replied the minister. "That will be the penalty. Do you recall the instance in which Jesus was passing through a Samaritan village, and sent some of His disciples to ask for hospitality for the night? And the villagers refused because those who asked were Jews. And do you remember that one of the disciples wanted to call down fire on their heads from heaven? But Jesus refused to visit such a penalty. He just went His way, and nothing happened to that village. That was the penalty it suffered. Even the name of that town is not known now, or the name of one of its villagers. It lost everything it might have enjoyed by being the willing, gracious host of our Lord.

"Had it entertained Him its sick might have been healed, and even the dead raised, as at Nain and Bethany and other inconsequential places that were

put on the map through receiving Him. Had these villagers treated Him as open-mindedly as did that Samaritan woman at Jacob's well, it might have had a place in history for all ages to come, as has her town of Sychar, and some villager might have become a disciple of Jesus who would have been as well known, and made his town as prominent in history as Saul made Tarsus, or Barnabas made Cyprus, or Lazarus made Bethany.

" But instead, they did nothing, and nothing ever happened to them. The village remained a dead village; it passed into oblivion."

And so any one who might witness for Jesus, and so be an evangelist, and is subpœnaed, and does not bear witness will at least have to pay the penalty that this village did. In his spiritual life nothing will happen. He is subpœnaed, " under pains " of missing the most wonderful, glad happenings that can come into any life. It all goes back to the opportunity to invest one's personality for Him, that was discussed in an earlier chapter. The person who represses, or withholds his personality by denying Christ witness that he is fitted to give, loses that personality in the highest development of it; becomes a spiritual nonentity. All he may ever do is " hold down the end of a pew in the church on Sunday."

This is one of the reasons for asserting that in a normal, not to say ideal, state of the church there will be a program of witness-bearing, of evangelism, and every church member will have some part in that program.

One of the regrettable tendencies of our times, as indicated above, has been to merge personalities into a common mass, where in the work of societies, leagues, clubs, individuality is lost sight of. The Men's Club of a church is the name under which many men of the church do all their church work. The Women's Missionary Society swallows up the individuality of the women. The Young People's Society shoulders the initiative for the scores of young people. The Sunday school undertakes all the religious education. The machine runs on, and the result is that the more we become institutionalized the greater is the number of those who might be effective in their peculiar way did not the massing of them in large groups suppress their individuality until they fade into the background and become colourless and negative, while the great organization grinds out the work.

Do we stop to think that in the days of the early Church, before there were all this host of organizations, it must have been the personal testimony of the 3,000 lay men and women converted at Pentecost that evangelized the other 2,000 so quickly, and then that followed with the "great number" (Acts 2:41–43; 4:32). For there were then only twelve ministers, and in those days lay evangelism must have reached the peak of its efficiency, through individual Christian witnessing raised to its *nth* power.

And do we ever remind ourselves that two of the four Gospels—half of the story of Christ's life—and all of the history of the early Church, were given us through the witness of the laymen Mark and Luke,

and with Paul always was a group of lay men and women who were his "ministers"—servants, and some of whom at least penned his epistles?

The very meaning of the words "witness" and "testify" made it imperative on them to evangelize. "Witness" comes from the Latin, "*iten*," to know. To know a fact essential to others is equivalent to telling it. "Testify" is from "*testere, testa*" which means witness. To know a fact, and to bear witness to it, are synonymous terms. Our word "test" comes from the same root. The test of an honest soul is whether it will bear witness to such a vital truth as the saving power of Jesus Christ. If we meet the test we are evangelists.

One more correlated fact: part of the penalty of not witnessing when subpœnaed is the loss of power to witness; loss of the experience about which Christians testify. "Whosoever, therefore, shall deny me before men, him will I deny before my Father which is in heaven" (Matt. 10:33). Not to witness is to stultify one's self, and stultification causes the loss of the testimony we would not give. It is a physiological and historical, as well as spiritual truth that we lose powers through disuse of them.

A man who had led a sedentary life, taking little exercise, breathing only in the upper part of his lungs, went to a physician for an examination for overseas work with the Y. M. C. A. during the war. The physician applied the measuring tape around his chest and bade him breathe deeply. The man obeyed as best he could, but showed little chest expansion.

"Try again," urged the doctor. "Draw in a long, deep breath—keep inhaling—keep it up."

Then with a sigh of disappointment he said, "Just as I feared; you are muscle-bound. You have used the muscles of the chest and diaphragm so little that you have lost the use of them."

And the applicant did not go overseas, to the great regret of his life.

And some of us are tongue-bound, and inhibition-bound, because we have not used our power to testify and evangelize.

Take another case. In the chapel of the West Point Military Academy on the walls are placed a number of shields, each of which has an inscription to some major-general of the Revolution—all except one. That bears the inscription, "To Major-General ———," and the place for the name is blank. The guide on being asked the meaning of that blank replied:

"That shield was to have been inscribed to Benedict Arnold."

You understand the rest. He withheld the utmost loyalty, and lost everything.

To have every member of the church, and every organization within the church engaged in active evangelism has been the dream, the ideal, we have ever cherished. But to achieve this, it is not enough for us to have "the spirit of evangelism." A spirit needs a body, to be effective in this world. What corresponds to a body, in this relation, whether for an organization or an individual Christian, is a program.

A church without an evangelistic program is like a

soul without a body; it is like steam without pistons and wheels through which the steam may exert its power. A definite evangelistic program in a church furnishes the engine through which power may be applied.

Dr. Charles L. Goodell, executive secretary of the Commission of Evangelism and Life Service of the Federal Council of Churches of America, gives the surprising testimony that where a church is without a program of evangelism it will average four and a half per cent. of gain annually, while churches with definite programs average twenty per cent. gain in membership.

An Evangelistic Program, for a church or an individual might well include:

The preaching of the Word, and the distribution and use of the printed Word. A top-notch goal in distribution would be, full copies, or portions, of the Word of God in every home, hotel and lodging-house room in the community, printed in all the different languages needed to give every alien—Italian, Greek, Slav, Hun, Mexican, Chinese, Japanese, etc.,—and every blind person, a copy of the Word of God, or at least portions of it, in his own tongue.

This would mean, in part, a New Pentecost for that community. A recent report of the American Bible Society states the Bible, or portions of it, is now printed in 833 languages and dialects. It only needs funds and workers to be able to put the Word into the hands of every reading person in a given community so that every one may read it "in the language wherein we were born" (Acts 2:8). The cost of Bibles and por-

tions of it, ranges from one cent each for the Gospels, to seventy-five cents each for the million Bibles that the Gideons have put into hotel guest rooms in the United States, or plan to have completed in 1928.

It is an inspiring thought that it is now practical, with a comparatively small outlay, and a few hours' work on the part of many, to completely evangelize a community, so far as the distribution of the printed Word is concerned.

One practical way in which this kind of evangelization is being partially carried on is through the recommendation of the evangelistic committees of many denominations that the Gospel of Matthew be read in January, and the Gospel of John in February, with Luke and Mark in alternate years. Hundreds of thousands of church members are thus reading these portions of the Word. In one year a million copies of the one-cent Gospels were bought and used in the churches.

In many other churches pastors see an opportunity at Christmas and New Year to send portions of the Bible to all their members and others, with suitable greetings. Another wide use of the printed Word in evangelism is the gift of Bibles to Sunday-school children as they are promoted.

But, while such distribution of the Word is not "taking coals to Newcastle," (for many church homes are without it, and every child should have its own Bible, no matter how many other copies are in the house) by far the greatest field of evangelism through the printed Word is reaching the great unevangelized mass

of our own people, young and old, who have no copies of the Word of God. That is the most urgent and vital task that confronts America at home.

In one section of the United States, in which there were Japanese, Chinese, Koreans, Filipinos, Portuguese, Porto Ricans, the Protestant churches of all denominations united in distributing Bibles. Where people were able to buy them, they were urged to do so; but in other cases Bibles, or portions, were given freely to all who would accept. The funds to finance the distribution were contributed by the churches, Sunday schools, young people's societies, women's societies, jointly, with generous contributions from persons able to give.

The next step in the evangelistic use of the Word, is preparing church members to handle it as a skilled artizan handles his tools, or as the scientific farmer seeds his ground. And the backbone of such preparation always is an unshaken belief that, as Jesus said (Luke 8:11) " The seed is the Word of God." Nowadays, before an up-to-date farmer will sow seed he must have absolute certainty that it is good—virile.

We have bought seed that did not sprout. Sometimes farmers have wasted labour in planting seed that had not been tested, and that proved infertile. What about the vitality of our seed for evangelism? Has it assuredly a reproducing germ?

We know how modern seed-testing has revolutionized farming. Prof. P. G. Holden, of Iowa State Agricultural College, called the attention of farmers to the fact that cornstalks from seed of low vitality loafed

on the job and didn't produce ears that would pay the ground rent and cultivation. He had the school children of Iowa taught how to test the virility of corn seed by use of strips of old cloth in which the damp seed was rolled. The school children unrolled these "rag babies," as they were nicknamed in derision, and watched the samples of seed, until the corn crop of Iowa was increased by 27,000,000 bushels—because the seed was good.

In South Carolina, where James A. Knapp, son of a Baptist minister, organized some of his Boys' Farm clubs—a national organization—the corn crop was increased from a valuation of $17,000,000 to one of $33,000,000.

How is this pertinent to evangelization?

The little khaki Testament, that "just fits the hand," would never have been given to 4,000,000 American soldiers, and millions more in other armies, had not the seed been tested and proved as virile as the best corn seed. We may confidently impress upon the minds of the laity of the Church—young, middle-aged, and old—who must prepare themselves for evangelism with the Word, with this fact:

"Your seed is good. It has been tested, at Pentecost, in the birth and infancy of the Church, in all the great revivals of all ages, in the Sunday schools for over a hundred years. It has the germ of spiritual life that, when lodged in the heart, mind and conscience, through all ages has brought forth fruit. Jesus said, 'The words I speak unto you, they are . . . life'" (John 6: 63).

President Woodrow Wilson was sure about the virility of our seed when he penned that autographed message to be placed in the front of those 4,000,000 khaki-bound Testaments. His certificate of this seed began: "The Bible is the Word of life." It closed with the assertion: "When you have read this Bible you will know it is the word of God, because you will have found in it the key to your own heart, your own happiness, your own duty."

Field Marshal Foch knew that our seed was good when he wrote: "I do not know of any book that is so well calculated to bring out the best qualities of the American soldier."

General Pershing spoke out of the experience of a former Sunday-school boy, grown into stalwart Christian manhood by feeding on the Word, when he wrote: "I feel confidence in our soldiers when I know that they are carrying this Book in their pockets and are trying to realize its teachings in their lives."

Theodore Roosevelt knew that it was good when he said: "The principles of righteousness found in this book have ever led, and must forever lead the world in the path of honour and true progress."

So every evangelistic worker may start forth with the assurance that from the use of the Word he has a right to expect results—fruit from the seed he helps to sow.

Having begotten this confidence in the seed that is to be sown by teaching the Word of God, the next step in the program of evangelism is to prepare the workers to sow the seed skilfully.

The Boys' Farm clubs referred to were taught not only how to assure that their seed would germinate, but farm bulletins showed them how to prepare the soil, and how to fit different kinds of seed to the chemical content of the soil, and to adapt crops to climate, rainfall, and other conditions of agriculture.

The Christian worker must be taught to know his Bible as an expert housewife knows her cook-book, or as one uses a road-book on the highway.

Before the housewife passes her recipes on to her acquaintances with confidence she tries them out in her own kitchen and on her table.

And the tourist who has never thumbed the fresh pages of his road-book would make a sorry guide for a party of people from another state. But after he has tested out the information in the book, and tried the roads in all kinds of weather, and all the detours, then he may be " road-wise " and competent to guide others.

One who is going to use the Bible in persuading others should, first, be familiar with it physically. He should become so familiar with the places of the different books in it, and their chapters, and the best soul-winning, doubt-clearing, trouble-cheering verses, that his finger-tips can turn to them with facility, without fumbling, or getting the wrong place. An indexed Bible helps in doing this; so do bookmarks. But one who knows his Bible as a lawyer does his Blackstone, or a physician his *materia medica,* commends its worth more highly to others than does one who is compelled to admit, " I never can find what I want; " or, " Please excuse; this is the wrong passage."

Do not be afraid of wearing out your nice, new Bible, or soiling it by much thumbing of its pages. A Bible that is being worn out by study is being "worn in"—into the heart and life, assimilated as we assimilate well-masticated food. In fact, a Bible is more valuable the more it is dog-eared and thumb-marked by daily use. Write on the clean white margins? Yes, unless one has an interleaved Bible with pages of blank paper alternating with the printed ones. Carry your Bible until its cover is worn and shabby? Yes. You can have it rebound, or get a new one. Some of the best veteran Christian workers have a number of Bibles filed away, each full to the brim with marginal notes, and catchwords and symbols all of which are full of precious meaning.

It has been related of Hall Caine, the English writer, that he carried a Bible for his devotional study when traveling. And because he wanted it noticed, he had it bound in red morocco, so that it was a challenge to all who saw the bold black letters on the red cover.

Nothing could be better as a beginning practice in getting thoroughly acquainted with one's own Bible—its books—than those exercises in rapid-turning to passages called for, that used to be a frequent part of the program of young people's meetings, and that never should fall into disuse. A Bible-turning contest, choosing sides as in a game of ball, and keeping a score of points, is a fine drill.

One of the best mechanical devices for teaching one to locate speedily any book in the Bible called for is a set of sixty-six book-shaped blocks of wood that cor-

respond outwardly to what the books of the Bible would be if printed separately. Contests may also be carried on in a Sunday-school class, or a Young People's Society, as with rapid turning contests. The blocks may be shuffled out of their regular order, and the game consists in each side alternatively trying to rearrange them in the right order, while the watch is held on them.

Memorizing the names of the books in order helps, when the names are firmly fixed in the memory, but one ought to be able to turn to Amos or Judges from force of habit, without repeating all the other names before it, as a trained typist touches the right keys on the typewriter while looking at the copy to be written.

A worker should also know his Bible's content. A helpful Worker's Bible is one that has in the back a brief history of each book, the date of writing, author, and its doctrinal contents, in a nutshell. It should have maps, a concordance, a Bible dictionary.

One competent to use the Bible with the greatest efficiency, either in teaching, or in personal interviews, should know the general scheme of the Bible, how the various books fulfil each a specific purpose, and how all dovetail in together as a progressive revelation of God's purposes toward man.

In a Bible-study class, or individually, at least one thorough, comprehensive study of the Bible as a whole should be made. So many cities and towns now have, each year, Community Schools of Religion, lasting usually for a period of ten weeks each term, that it is becoming easier for young Christians who would like

to be able to use the Bible intelligently, but feel keenly their unpreparedness, to get into classes in the Old Testament, or the New, and cover the ground in a thorough way under competent teachers. When this is not practicable, there are good correspondence courses available; or, it may be done alone.

Next the Bible should be studied by books—intensive study. One can do that alone, having caught the general scheme of the Bible as just described. Some think it best to begin with the Gospel of Mark. It is little longer than three newspaper pages—say of *The New York Times,* which runs about five hundred inches to the page, and Mark has seven hundred and twenty-five column inches.

The best way to get a summary, or the gist, or heart, of Mark's Gospel is to read it chapter by chapter. After reading a chapter several times, try to get a name that fits it, as, Chapter I might be named, " Baptism, First Disciples, First Miracles Chapter." Then try to fix in the mind the leading thoughts of the chapter—The Divine Sonship of Jesus. Our Call to Follow Him. His Power to Save. Lastly note people and places mentioned, using the map and Bible Dictionary.

This is a general study of Mark, to be the background of the worker's specific study for specific use in soul winning. Just as every picture needs a background to set off the prominent details in the foreground, or as every water faucet in the house needs behind it a reservoir on higher ground and a great body of water to give " head," or pressure to the water in the

pipes, so every one using the Word in specific cases needs a background of wider knowledge of it, of its general tenor, that he may not try at all to impart, but that will give not only force, but balance to what he does present to meet a specific need.

One of the criticisms of lay evangelism has been the narrowness of some workers; their disposition to magnify and exaggerate some minor things into first place.

For specific use in word-of-mouth evangelism, or in answering questions of inquirers, or in comforting the sorrowing, or the distressed about their spiritual condition, the following passages are recommended by Dr. Charles L. Goodell for the classes of persons for whom they are designated:

For Leading a Friend to Christ (to show him what conversion is): Acts, chapters 8, 9, and 10.

For Reasoning with a Backslider: Jer. 2:19; 3:13, 14; Hos. 14:4.

For a Half-Interested Person: Rom. 3:10; 23:7–24; I John 1:10; Isa. 53:6; Acts 13:39; Gal. 2:16; Eph. 2:8, 9.

For One Stumbling Over Inconsistencies of Church Members: Rom. 14:12; John 21:21, 22; Matt. 7:1-3; Rom. 2:1; 14:3, 4.

One Discouraged by Previous Unsuccessful Attempts: Rom. 4:5; I Pet. 4:19; I Cor. 10:13; II Cor. 12:9; Rom. 8:38, 39.

One Who is Putting the Matter Off: Jas. 4:13–17; II Cor. 6:2; Heb. 3:13.

One Skeptical: John 6:40; 7:17.

One Who Sincerely Wants to Know the Way: John 5:24; 3:16; Rev. 22:17; John 1:11, 12; Rom. 5:1; Phil. 4:6, 7; Matt. 11:28–30.

ONE ASKING "WHAT MUST I DO?": Acts 3:19; 4:12; 17:30; John 5:24.

ONE ADRIFT: UNWILLING TO SURRENDER: Heb. 2:3; Luke 13:3; Prov. 29:1; 1:23–31.

TO SHOW WHAT COMES OF PERSONAL ACCEPTANCE OF CHRIST: John 1:12; Rev. 3:20; Rom. 10:8–10; John 5:24; Rom. 5:1, 2; Eph. 2:8, 9; John 1:12, 13; Tit. 3:4–7; Eph. 2:5; 5–10; II Pet. 1:4; Eph. 22:24; Col. 2:13–15.

TO SHOW THEY NOW POSSESS ETERNAL LIFE: John 3:36; 5:24; 10:27–29; Rom. 8:35–39; I Pet. 1:3–5.

TO SHOW PRIVILEGES NEW LIFE BRINGS: II Cor. 6:18; Rev. 21:7; John 1: 12, 13; Rom. 8: 14–16; 17–32; John 17:23–23; Gal. 1:27; 2:2, 3.

Do not argue, or become impatient, or add your own opinions, but just let the Word speak for itself as authoritative, the final word, and insist that salvation is a matter of taking God at His word, and not one of feeling.

It has already been said that Bible evangelism is not complicated or difficult. This becomes perfectly plain when one is tempted to think the foregoing requirements are intimidating, by remembering that the evangelist, as has been said, is a message-bearer. That is all the responsibility he has—faithful bearing of his message, including, of course, preparation for being the best message-bearer possible.

Making the message effective is not with the bearer, but with the sender. The essence of evangelism is, passing on a message from God. Mechanically it is simple, easy. It is something like the loading of a steamship. The warehouse is full of bags of salt, or flour, or sugar. Silently, steadily they glide down the

electrically-propelled carrier, in unending procession, into the hold of the ship, with no human hands touching them, except in the initial stage. Each section of the carrier is responsible for taking forward its own bag. It has nothing to do with originating the cargo, or with storing it—just passing on its bag, that is all.

So each personal worker who, out of his tithe, invests money in distribution copies of the printed Word that he carries in his pocket or bag waiting for chances to hand them out, is just a section of a great carrier that takes the printed truth about salvation by Jesus Christ, to a world that needs Him. He is a unit in the greatest publishing scheme in the world. "Jehovah gave the Word, and great was the company that published it" (Ps. 68:11). We are told that the sun, moon, and stars are a part of this Publishing Company. "The heavens declare the glory of God, the firmament showeth his handiwork" (Ps. 19:1).

Another kind of printed-page evangelism is that used by a job printer in Rochester, New York. When he finds in print something that he believes will be especially helpful reading, to business men, for instance, for whom he prints stationery, he reprints it in a leaflet and passes it on to his patrons with the work he delivers, or in the envelope with the bill. It is just his small share in spreading ideas that may lead men to Christ.

Another job printer, in Chicago, invests some of his tithe money in printing Scripture texts on blotters that he gives away for use on the desks of business men whom his presses serve. His hope and prayer is that

those using the blotters may cast their eyes upon the Word that, the writer of Hebrews says, (4:12) "is living and active, and sharper than any two-edged sword," and that they may have revealed to them their need of Christ.

The evangelism of the printed page is one in which all may engage. There are abundant tracts and leaflets already printed to be had for a trifle. There are often printed statements by prominent writers that may be clipped and passed on with a prayer that good may come of them.

Paul's idea of becoming "all things to all men" that "by any means I might save some," is a good motto for personal workers. Socrates said the secret of oratory was, "Action, action, action."

The secret of the finest service of Christ is found in the words, "Evangelize, evangelize, evangelize!"

IX

PEN, PRAYER AND VISITATIONAL EVANGELISM

WRITING personal letters with Christian messages in them is another form of evangelism, in the program of evangelism now being suggested. It is often very effective. Henry Clay Trumbull tells how such a use of correspondence won him. He says:

"I was working in an office in Hartford, and had a friend in Stonington. One noon I stopped at the post-office and found a letter postmarked Stonington. My friend who wrote it had been a Christian for years but had never spoken a word to me on the subject. I questioned if it had been easy for him to write the letter that I read, urging me to think of Christ's claims on me."

Dr. Trumbull goes on to tell how he shut himself in a map closet to read this letter, which began with the honest confession: "I have been too long silent . . . often have I felt like speaking to you on this subject, but as often has timidity held me back."

After this half apology, the friend went on to urge young Trumbull to accept Christ, and in conclusion told him what a joy it would be to the writer to know that he had a part in persuading his best friend to become a Christian.

Dr. Trumbull says: "Before I had finished reading

the letter I was on my knees in that closet asking the forgiveness of God, and committing myself to my long-slighted Saviour. That was a turning-point in my life-course, and I have been repeatedly more and more grateful for the writing of that letter. . . . I have wished that other friends were as true to their friends."

A postscript added to a letter of news and friendly intercourse may often prove good evangelism. The habit of inquiring after the spiritual health of those to whom we write, as John did, "I pray that in all things thou mayest prosper in thy health, even as thy soul prospereth" (III John 2), may be words "fitly spoken, like apples of gold in pitchers of silver" (Prov. 25:11).

A retired minister who was able only to write, conceived the idea of using some of his leisure time in writing appeals to all the persons in all his former parishes whom he had desired to bring to Christ, but had failed to persuade. He wrote tender, beseeching, heart-searching letters, and in the first year of this epistolary evangelism he had more fruit than in the most successful year of his oral ministry.

Such evangelism need not be confined to a minister. Hundreds of instances might be cited in which a simple, maybe ungrammatical, but earnest plea from one schoolmate to another has been the winged message that has carried saving truth.

There is another sphere of pen evangelism—writing for the press. Perhaps more forceful in shaping lives than printed essays and religious articles, are good, true-to-life, dramatic stories for children and young

people. How many of us, casting back to youthful years, still call up graphic pictures of courage, of chivalry, of sacrifice, of nobility of character that we read, and that made a tremendous appeal to our hearts. We have been, maybe unconsciously, perhaps consciously, moulded and swayed by such stories. Lives have been changed by stories. Men doing business today, are more honest, more devoted to Christ, others are in foreign mission fields or other places of service, because of the influence of stories read in youth.

There is a field for such stories that, while not "preachy," or "goody-goody," hold up high, fine standards of character and conduct. The denominational and interdenominational children's and young people's papers want them, and are willing to pay for them.

To be able to write such fiction, or fact, requires much literary preparation, but it is a glad, sweet work, and may give one who consecrates himself to it a large hearing.

One writer who might be cited found himself addressing every week about half a million minds, with matter all of which dealt with religious subjects and carried the main truths of evangelistic appeal.

Prayer has a very real and large part in evangelism. Dr. Goodell quotes Sir Oliver Lodge as saying that "however great may be the immense hitherto unknown forces of nature that science is revealing in the atom and the electron and the ion; in electricity and the radio, the unused force of prayer is infinitely greater."

Dr. Goodell says: "Perhaps there is no other field of evangelism where we need so much to know what true prayer is, and what its mighty value."

The "prayer list" has been alluded to. Its chief purpose, of course, is to remind us to pray daily for those named in it. How does this further evangelism?

A large Bible class in a Boston church, that had a considerable proportion of the unconverted, or of backsliders, set apart five minutes just before the teaching session in which those concerned might kneel in the classroom, with mimeographed lists of the non-Christian members on the chairs before them, and pray for each one by name.

It was not many weeks before one on that list, a young girl, came to the teacher with radiant face saying, "I want to confess Jesus." And soon after she brought her sister.

And years after, one might have looked over the officers, Sunday-school teachers, members of church committees, and most active workers in that church and identified many of them as those whose names had been on that prayer list in that class, whose teachings had been made fruitful by the prayers.

It may seem impossible to some that prayer can exert an influence that overcomes an indisposition to surrender to Christ; it would interfere, some think, with man's moral freedom.

Prayer does more than make him who is conscious of being prayed for more receptive to the spoken message, or the Word; it prompts the one praying to want to follow his prayers with some overt effort toward

their answer. A gardener who is anxious about the seed he has planted will go to the garden often to see if it is sprouting, or if any clod or lack of moisture keeps it from coming up.

But sometimes there seems to be nothing else to rely on but prayer. And when all other ways seem closed, there remains the sovereign way of the Spirit that makes direct entrance into the heart. As Jesus taught Nicodemus, (John 3:1–8) "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It is told of an old invalid lady in Edinburgh, Scotland, who with her sister had been praying for a revival in their church, that she sent her sister to church every Sunday to see if their prayers were being answered. Many times the sister was obliged to report that there was no movement in the church; every one seemed dead.

Then, one morning she came home, her face aglow, scarcely able to wait until she could say, "Oh, sister, there was a preacher this morn from America. And when he gave the message, fire lighted the altar and penitents flocked to the inquirers' benches."

"I knew it before you told me," was the quiet but joyful response. "Ye dinna think God was deaf to all our prayers?"

And that was the beginning of the wonderful Moody and Sankey campaign in Great Britain.

When all other instrumentalities seem to have failed, prayer may be the most direct form of evangelistic ap-

proach. A business man in New York City found, just at the time to close his office for the day, that a line of fire engines surrounded the block, and his telephone to his New Jersey home was cut off. After exhausting every other possibility of communication with his wife, it occurred to him to try long-distance to Chicago where his brother was a business man. He got him and told him the situation; his family would be worried; his wife was in delicate health. The brother answered, "I'll try to get New Jersey," and did. And so the imprisoned New York man communicated with his family *via* Chicago.

Sometimes in evangelism, as in telephoning, the longest way around is the shortest way across.

Sir George Williams, founder of the Young Men's Christian Association, as a boy prayed for his employer, who discovered him in the quiet of his room pouring out his heart's desire to God. The man was led by that prayer to seek God.

Another form of evangelism in this program is personal interviews. Many churches are organized for this kind of personal work. Their territory is divided and captains put in charge of each section. Under the captains are assigned workers each of whom has a list of the people whom he is to see and try to persuade to become Christians. The workers report to their captains and the captains meet at the church with the minister and officers, pray for the work and hear reports.

It is the method of the political campaign, of the Community Chest collectors, of the Y. M. C. A. drive

for members, adapted to a thorough canvass for evangelistic results.

The young people's organizations in the church can play a helpful part in such a campaign. As has been said, youth is most easily reached by youth. They have interests and understanding in common. This is an age when lines are drawn sharply. The Intermediates in the Sunday school do not want Beginners in their classes. They scornfully call them " kids." And the Juniors do not want to mix with Intermediates, nor Seniors with Juniors. And none of them want to be in classes with adults.

This makes it wise in planning an evangelistic campaign to assign the young to those nearest their own ages. And the best way is to focus personal and class responsibility by giving each worker, or group, a particular number to call on. Let " May Brown," for instance, be given a card with the addresses of " Susan Briggs," " Ellen Grey," " Hannah Jones," and as many others of " May's " crowd as she can manage.

These younger workers should be even more carefully instructed and counseled than are the adults. They will need to be cautioned about being dictatorial or presuming in their approach. They will, perhaps, need warnings against being drawn into an argument, about indulging in denunciation, or about assuming a " holier-than-thou " attitude.

Such an evangelistic campaign may be a part of the program of many churches. We put on similar programs to get money to pay off church debts, or for denominational benevolences, why not in as aggressive

and methodical a way, go about paying off our debt to the community in which are those, doubtless, who have never been asked personally to consider the claims of Jesus Christ?

Dr. John Clifford, just before his death, addressed a meeting of Free Church leaders in London, telling them how, during a recent illness, he had thought much of the state of religion in the country. He was impressed with the prevailing despondency that was afflicting church life. His remedy was a return to the primitive method of individual believers making disciples of other individuals. This, he said, must be the first and immediate work of the church.

He held that the churches were not ripe for mass evangelism. They were so cold spiritually that any converts from the outside would feel as if they had been placed in cold storage, for the churches had not the warmth to nourish them. People wouldn't want to entrust their own babes to the arms of a marble statue, and why should Our Father in Heaven give new-born spiritual babes to a frigid church? The 2,000,000 members of the Free Churches needed, first, a campaign of personal evangelism within them.

Those prophetic words indicate the beginning of an awakening to the importance of more hand-picked fruit in the churches. Another indication is the fact that the Men's Church League, of New York City, at a recent meeting, had as its general theme, " The Place of Laymen in the Kingdom of Christ."

Sometimes, in a personal-visitation program, there comes a temptation to some shrinking workers, to sub-

stitute a written message, or a telephone call, for face-to-face conversation. But that is a poor substitute. It lacks the personality and piquancy of a personal call accompanied by a pleasant smile and warm handshake. Just that personal equation in the work is like the warm breath against the window-pane in winter, that melts the ice.

Most people thus called on feel complimented, provided the right person is chosen to make the call. As Frances Willard once said of college girls, whom she taught many years and with whom she enjoyed close intimacies, " Most girls like to have some one ask them why they are not Christians. They are just waiting for the subject to be brought up. And the one who does it in a tactful, sympathetic way will be blessed by them."

Taking account of one's stewardship of time, it is only fair to consider how many evenings or afternoons a week, or a month, one can give to making personal evangelistic calls. The first call on a person may only serve to break the ice and prepare the way for cordial relations; a succession of visits may be necessary to bring things to a crux. Don't hurry things. You may " rush " a candidate for a college fraternity, but you can't stampede a comparative stranger, or a formal acquaintance into the Kingdom of God.

Dr. Goodell says that Rev. Guy H. Black was a pioneer in the field of visitational evangelism. He organized the work in a dozen large cities, training the workers, showing them how to go about their work, with what methods and in what spirit to conduct it.

The results in these cities were far beyond the expectations of himself and those associated with him.

While he claims no rights as discoverer of the method, he has used it with such signal success as to challenge many others to undertake similar work.

Rev. Earl A. Kernahan has also been very successful in the training of workers and in uniting the churches in a given community to carry this method to actual success.

Far greater results in ingathering have been accomplished through this method, by the men named, and by others who have adopted the same general plan, than has been accomplished through great tabernacle meetings or by vocational evangelists of proved ability and devotion.

A leader of a young people's group was reporting work done, at a rally. He said, "About all we have done is to dig up the Smith family after ten years of submergence."

In every neighbourhood there are families of neglected "Smiths," "Joneses," and "Browns" who secretly wish church people would take some notice of them; whose parents, or grandparents were once connected with the church, and who, with a little patient effort, may be "dug up" and transplanted into the heavenly vineyard.

One such family on a farm in Michigan, three miles from the nearest church, with nine girls and boys, was visited by a worker who had gone out with a "Flying Squadron" of young people to hold a meeting in a schoolhouse. One of the daughters was first "dug

up " and joined the church. The boys were started to Sunday school. The girl who joined the church went to California later, stayed " dug up," married and reared a family of four all of whom, and their husbands and wives, are in the church. Of the six Smith boys two turned out ministers and authors, and two others church members, one a useful teacher of boys.

On this subject of getting outsiders interested in the church it is true that their interest, usually, will be proportioned to the interest of the " insiders." If, in a given community, the church holds high place in the minds of those not members of it, it is because a number inside the church are glowing and throbbing with interest. Interest is contagious; so is indifference. A young fellow highly enthusiastic about his Sunday-school class, or Young People's Society will inoculate others with that enthusiasm.

Some Christians who have ardent feelings in behalf of the Church and the Kingdom, repress them. They think a show of enthusiasm undignified. You might travel in the same Pullman section with them across the continent and never find out that they were Christians. One item on a program of evangelism should be encouraging Christians to " show their colours," without flaunting them. There are what might be called, " the little loyalties of Christian organizations." There are many ways of pushing one's pound against the chariot wheels of Christ silently, unostentatiously, yet a full sixteen ounces.

For instance, those who witnessed our King's triumphal entry into Jerusalem (Matt. 21:1–11) con-

tributed much to the triumph and the thrill of the occasion by the abandon of zeal with which they cast their garments before Him in the way, and strewed His path with palm-branches, and by the songs of the children from the temple, singing, "Hosanna in the highest!"

But there was the less demonstrative loyalty of the women who begged His body and anointed it for burial.

Why do we make so much of our connection with fraternal lodges, of patriotic orders, of political parties, and call attention to it by badges and ribbons and regalia, and so little of our membership in the greatest and most honourable organization the world knows?

The wearing of Christian emblems, the furling of the church flag, the Sunday-school class pin, the Epworth League, B. Y. P. U. or Christian Endeavour badge, are some of the "little loyalties" to our church and Christ that may count big. They open the way for conversation and prepare minds for yielding allegiance to our King. There's a psychology about all of that sort of thing that we cannot afford to overlook. There is such a thing as building up in a community a "church consciousness," that makes it easier for any one in that community to commit himself to the Church and to Christ, just as we may cultivate in a community a class consciousness that makes strife easy, or an anti-church consciousness that makes sneering easy.

That procession of Gideons in San Francisco, marching down Market Street with 25,000 Bibles that were to be placed in the hotel rooms of California, had due

effect in emphasizing the esteem in which the Book is held by men like John Wanamaker and Marshall Field, whose concerns strongly supported the movement.

That spectacular procession at the World's Sunday-school Convention in Washington, headed by members of the President's cabinet, and Justices of the Supreme Court, followed by Senators and Congressmen, and Governors of twelve states, will not soon be forgotten by those who never before dreamed that men of such high standing in the nation could teach Sunday-school classes.

Just to show how contagious enthusiasm for the Church, the Sunday school, the Young People's Society may be, when human nature is the same there as it is in a football team, this incident, related by J. C. Massee in *Evangelism in the Pew,* will be apropos.

A game of hotly contested football had been won by Richmond College from a North Carolina College. All Richmond was in gala attire and holiday humour. The streets were filled with thousands of enthusiasts who yelled themselves hoarse hurrahing for the victors. They were meantime wildly waving the Richmond colours. Not a North Carolina flag was to be seen.

Suddenly a young woman leaning upon the arm of her elderly escort lifted the Carolina colours high above her pretty head and began a defiant march.

Thousands flung taunts and jeers at her lonely colours. Hundreds stretched forth hostile hands to snatch it away.

But with head high in the air she scorned the jeers and escaped the dangers and, humming, " The Old

North State Forever," for block after block she moved on her triumphant, regal way.

Presently the whole street caught her daring mood, and gave her spontaneously a thousand-throated hurrah of recognition.

For the rank and file of Christians just to stand and be counted for Christ whenever the occasion offers is only using in behalf of His Kingdom a leverage that rightly belongs to it. In all these little ways, what we have called "Church Consciousness" may be augmented in a community, or in a nation, as is race consciousness, or party consciousness. And that makes it easier for men and women to espouse Christ.

A mere gesture, some may say. True, gestures count for but little unless they are made with the recognition of the fact that they are auxiliary, complementary, to something much more forceful and fine.

For one merely to march in a church parade, even as imposing an affair as the monster "Holy Name" parade in Brooklyn that is put on as a protest against profanity, may be no more than for a cheap, soap-box orator to wave his hand on the rostrum, in imitation of Demosthenes, or Daniel Webster.

Evangelism, the Church, call for the whole heart and mind and soul and life of one. It might be said in closing this chapter that, after all, so far as the human instrument is concerned, successful personal evangelism is more largely a triumph of sterling character than of anything else. For, knowledge of the Bible, a tuneful voice, zeal, tact, sympathy—all that have been dwelt on, are as sounding brass unless backed by character.

X

THE "WHEN" AND "WHERE" OF EVANGELISM

MANY sincere Christians who theoretically assent to their obligation and privilege of trying to pass on to others the joy of knowing Jesus, are puzzled as to when, where, and with whom they should begin to do what Andrew did for Simon, and Philip for Nathaniel.

If "Now is the accepted time" for the one who is to accept, then "now" must be the accepted time to invite him. Deferring to the Spanish habit of saying "*manana,*" to-morrow, may be fatal to both. The "more convenient season" for which one waits, fades farther and farther away until finally the inclination to act is lost. The inevitable result of the habit of putting off is to make it easier to put off next time, and each successive time. Repeated indecision weakens the power to decide until that comes true that was said ironically of a certain President of the United States, "Some one else has to make up his bed and his mind for him daily."

As an example of the fatal inroads of indecision, there is the case of a bright, popular young newspaper writer who was also a Christian. He belonged to a little prayer group, just after a revival in the church. They agreed that each one should try to win one of his

acquaintances. The others went about it promptly and soon reported success, or encouragement. But John vacillated; he could not decide which one he would approach first, and he could never set a time to begin. He was as much in earnest as the others, but the disease of procrastination had gripped him.

Presently he found that it was not a local affection, but became a general ailment. He could not make up his mind what to write about. He could not decide on his head lines. His will grew weak and flabby in regard to all decisions. He lost his position, and at last was reduced to the necessity of soliciting small advertisements, tramping the streets, his heels run over, his clothing shabby, and his religious sky overcast.

Beginning with so simple a thing as putting off discharging a religious duty, one may fritter away his will power, the noble gift that distinguishes us from the beasts, until he is to be pitied.

A better way is that of the Boy Scouts—doing one's "good turn" daily. And the best day to begin is the first day. Early zeal is strongest. The farther a stream runs the less hydraulic power can be developed in it.

An old minister was speaking of his regret that, in one of his first parishes, where a revival just previous to his coming had reached a company of fine boys, he had lacked the experience and wisdom to direct, lead, those ardent young souls into immediate personal work for other boys. But he let the golden moment slip away, and soon some of them strayed into mischief. And that mischief, he now realizes, was simply the

perversion of an energy that might have been harnessed for their King. "Set a convert to catch a convert" is a new version of an old saying.

A new boy in a Sunday-school class that he likes, whose teacher is popular, will be twice as zealous to get another new member, as are the older members. And that is true of a Young People's Society, or of the church. In the immediate use, or the neglect to set to work new members, we have a version of the old story of Watt utilizing the steam from his mother's tea-kettle spout. Steam, in the church as elsewhere, may be allowed to go to waste up the spout, or it may be set to generating, not horse-power, but man-power.

The first question is, Are we willing to try? Admit that initial attempts may be crude and bungling, may be apparent flat failures. Who is to judge as to success or failure? Success often springs from apparent failure. The loser is often the winner, because he has had the discipline of trying, and he has been true to himself and his duty.

A young girl was moved to seek her first personal interview with an older schoolmate, whom many were anxious to win. The younger hesitated, dubious, saying, "I know I shall fail; I'm so nervous about it. But," she bravely concluded, "I will do the best I can, and if I fail I will fail for His sake."

In her nervousness, her speech was stammering; her heart was beating a tattoo; her lips were sticky; she broke down, sobbing, and started to run away. "Oh," she moaned, "I so much wanted to do it, but I can't; I have wretchedly failed."

Her friend ran after her and took her hand, saying, "No; you haven't failed at all. You mustn't think so. I know what you wanted to say. I know how sincere and conscientious you are, and how much this has cost you. I'll do what you want me to; but if you had never come, because you were afraid of failing, I should have doubted your sincerity."

The "When?" is easily settled for one who resolves to follow the leading of the Spirit, as Philip did when directed to the chariot of the Ethiopian eunuch (Acts 8:27), as Paul did when the "Man from Macedonia" beckoned him (Acts 16:9).

The "Where?" has a more varied and voluminous answer.

A social settlement, or neighbourhood house offers a fine opportunity, or a night school for aliens, or a church playground. They give opportunity for contacts with those who need the help of Christian citizens. Just getting acquainted with this one and that, so that we can call them by name, and know where they live—and how—means a fine start toward evangelizing them.

These children may be the sons and daughters of your shoe-repairer, your fruit vendor, your laundryman who have come to America to find brotherhood. Recently a Chinese mission building was dedicated in San Diego, a $15,000 building with fifteen pleasant dormitories in the rear for Chinese boys of the church. One of the speakers told of the years of patient labour in teaching boys just from China, in a night school, to read English that they might go on with their studies

in the public schools, and teaching them the Bible on Sundays, and working in a little Young People's Society, until a nucleus was formed of a dozen or more young Christian Chinese, who will be an oasis in the oriental quarter of the city with its gambling and opium dens.

Many such alien young people of various nationalities are neglected and are wondering why Christian America has not opened its arms to them, as they had been led to expect of the America they idealized in their fond dreams. Nothing is more needed, in the face of the opprobrious epithets showered on foreigners—"sheeny," "dago," "Jap," "chink," "greaser," "wop," "hunky"—than this antidote of a personal sympathetic touch with open-hearted, open-minded young Americans with glad hands and friendly voices.

Lenin, Russia's dead "red" idol, was once a young alien in New York; but he learned to hate Christianity and America, because none of those who represent Christ reached friendly hands to him. And it is being said that the overturn of the Czar was not accomplished in Petrograd, but in front of the Metropolitan Tower at Madison Square Garden, New York, where for months the principles of the Soviet government were set forth and converts made, some of whom afterwards held the reins of authority in Soviet Russia. Dr. Goodell asks, "If a soap-box orator in America can change the political fortunes of a nation, why may we not hope to accomplish greater results in a nobler field?"

It has been done, in one instance, at least, by such

work as the Marble Collegiate Church, New York, is doing, as described in Dr. Daniel A. Poling's book, *An Adventure in Evangelism.*

A case in mind is that of the late Dr. Sun Yat Sen, first president of the Chinese Republic. The son of coolie Chinese parents, in Honolulu he was taken under the care and instruction of an Episcopal school and went to his seat in the president's chair in Peking as a Christian ruler instead of a red revolutionist.

But another great Chinaman, Wu Ting Fang, the most illustrious representative in many ways that China ever sent to represent it in Washington, is quoted as saying that, in his boyhood, he fell in with American missionaries and their schools, and was so favourably impressed that when he came to America first, as a student, he promised himself that he would accept the first invitation to attend a Christian Church.

"And so you often attended Christian worship here?" he was asked.

"Never," was his reply. "I was never invited."

Within finger-touch of our homes such "key men" in the future of foreign lands are living as boys. They answer in part the question "Where?"

Back-country evangelism is another answer. In small, isolated country communities, nothing looks so welcome or sounds so refreshing as a new personality, a new voice, in praise, testimony, or teaching. Of immense value to our country, as Theodore Roosevelt recognized in appointing his Rural Commission, would be contacts of Christians from town and city churches with those of discouraged rural churches. As Mr.

Roosevelt said, the country is the fountainhead of the manhood and womanhood that streams into the cities to become merchants, professional men, politicians and teachers. The fount must be kept sweet.

A theological student from Boston, one rainy Sunday stood outside the door of a little church down on Cape Cod. He was hesitating whether to enter, or go away. He had been sent to lead the worship.

" There are only five or six here," he told one of the waiting ones, " most of them children, and I think I'll call the service off."

" Would you go on with the service if you knew the President were inside? " he was asked.

" Is he? " eagerly interrogated the young theologue. The then President had a summer home not far distant.

" The future president may be there, for all any of us know," was the reply. " You have a far better chance of moulding his character than you could have of doing any good to the one you're thinking of."

From Binghamton, New York, and a dozen other cities in which " Billy " Sunday evangelistic campaigns have been held, teams of converts made in his meetings motor out, Sundays, to supply country churches without ministers, or whose ministers are on vacations. In those small neglected communities their coming is an event. At one of these churches, one wet, chilly Sunday, a boy who had watched the car bringing the team drive up before the church, and the three men alight, raised a shout that brought other boys, and adults. They had given up the coming of the team on such a forbidding day.

The boys hurried to get old newspapers and start a fire in the rusty cast-iron stove, saying, "Now I guess we'll have a class and teacher." Soon services were under way. Hard-working, tired women were there, bowed and wrinkled from drudgery and cares. But the singing and the testimonies made them forget their hard lot, and thank God they still had the comfort of religion. It was a gospel-hungry company, with thousands of church members within a score of miles who were surfeited with their religious privileges.

This blessed kind of evangelism need not be left to the "Billy" Sunday clubs. The churches might send out teams, and be the richer for it. The young people's societies are sending out "Flying Squadrons" to encourage weak country societies, and to help organize new ones.

Homes for the aged, and for children have been spoken of as offering an answer to the query, "Where?" Youth Evangelism is trying, in some measure, to enter this field. The United Presbyterian Intermediate Christian Endeavours, of San Diego, near whose church was a children's home, invited the boys and girls to attend their Junior society, and a flourishing society was made up largely of these orphans, to whom Sunday, otherwise, was a long day.

To an aged people's home the young people of the Baptist, Methodist, Presbyterian churches took turns in going with monthly song services, flowers and reading matter. Some of the visiting girls adopted old ladies as their "Grandmas," and made them happy in the thought that, though stranded on the shores of

charity, there were those still who cared for them, "In His Name." The young people saved and took with them religious and entertaining reading matter, in print large enough for old eyes, for the old ladies to read.

The young people of the churches of a county in California have gone about this kind of evangelism in a very businesslike manner. At the beginning of the year they made a complete survey of all county institutions like the above-mentioned, together with the jail, hospitals, detention home, etc., to ascertain what were their spiritual needs, offering coöperation with the chaplains where such were provided, and asking in what ways the young people might help. Bands of C. E. workers were then allotted specific dates, and instructed as to taking a message of cheer and salvation. That was real, needed evangelism conducted in a way that must please the Master.

A western state young people's union has a superintendent of prison work, who coöperates with the chaplains and wardens of the penitentiaries. Religious reading is furnished to all who need it, and at Christmas 7,000 pounds of home-made candy are distributed—a pound to each inmate—with a Christmas card, or personal letter. There is a large C. E. society in the San Quentin Prison, many of them converted while there. The same could be told of many other states.

Frances Bardwell, Inspector for the Department of Public Welfare of the Commonwealth of Massachusetts, says about institutional visitation:

"Choose a number of young women. Remember that aged people like visits from young people, that they are interested in youth, because youth is buoyant. These people who seldom see youth, yearn for it. . . . While this committee is to be directly a committee of your church, let it be indirectly a group working for the common good. Touch elbows with the neighbouring church people and let them know your friendliness toward the inmates of the infirmary who may be of their communion.

"Having chosen your committee, the next step is visitation. Do not make the mistake of antagonizing the authorities at the outset. Confer with them, and state your intentions and the reason of your endeavour. . . . State positively that your attitude is that of friendly visitors, good neighbours, and that you want to help; that it is your desire to have the local institution as much a matter of pride as is your new high school. . . . The aim should be true friendliness between the institution and the community and church. The more you can bring your community and church in touch with the institution the better will be the success of your efforts."

Children's hospitals, especially the wards for chronic cases, offer fine opportunities for young Christians, and old, who will give time to cutting out interesting pictures, short, lively jingles, songs, or brief Bible stories, or verses of Scripture, and pasting them on 10 x 12 cards for those too weak to hold books or magazines. The amusement thus afforded, the whiling away of some of the long, dreary hours, maybe of pain and loneliness, will surely be pleasing to him who loves children. Dolls may be dressed and given with the

same good effect, and to those who are able to go about, toys, books, magazines.

Here is one of the places where the art of story-telling may be made a rich blessing to suffering humanity. And if done as unto Him, it is all off the same piece of goods as preaching and teaching, and, indeed, the spoken word may go along with the Christly ministry, and make it perfect evangelism. Pure humanitarianism is not evangelism.

Fresh-air work for the children of the "Whitehearse" blocks and of the "Little Italys" and "Ghettos," and "Chinatowns," has long been accepted as a Christian road into the heart of childhood. Probably no evangel to neglected childhood has ever been more useful in this way, or more beloved, than Jacob Riis, of cherished memory in New York's Mulberry Bend and the Tenderloin. "Save the child and you save a destiny," is a saying that means, not bathtubs alone, but the Gospel.

In the vicinity of all our congested cities the church young people have shared with others the establishment of permanent fresh-air camps where thousands of children from squalid tenements have enjoyed week-ends, or longer periods of play, with pure air, abundant wholesome food, and associations that have made life like a heaven to them, in contrast with the hell of their fetid courts and scorching quarters. This is a "Where" in which one may contribute personal service, or money, and that repays more richly than almost any other form of reclamation of lost humanity. There is a great void in the lives of millions of children into which Chris-

tians may pour blessing, their own transforming love born of His love.

Margaret Bottome, founder of the King's Daughters, used to tell of taking into her home a neglected, depraved boy who had been given up as hopeless. For days she gave herself up to that child; she lived with him, played with him, ate with him, slept with him, loved him even as Christ loved her, until, finally, he was conquered by love and became a changed child, responsive, docile, grateful, loving. Was not that a great feat of personal evangelism?

Boys' and girls' clubs furnish fine opportunities for direct Christian contacts of the most telling kind, with youth that needs guidance and friendship. One who can give an evening or two a week to mingling with newsboys, bootblacks, errand boys, street boys in some foreign section of the city has a coveted field of evangelism. In time, with patience and sanctified Christian effort, friendships can be established.

A worker in such a club of Italian boys in Boston, after eight years of meeting with them in the club room, taking them on Saturday afternoons to the parks, beaches, the country, and teaching them as a Sunday-school class on Sunday afternoon, began to have the satisfaction of having some of them come to the socials of his class in his own church, and also coming to sit in his church pew, and one Easter morning, of seeing some of them come into the communion of the church.

The rent of the club room in "Little Italy" was paid by the Bible class in the big stone church in a suburb, and the furnishings, games, books, rugs, organ,

etc., were provided by young people's societies, Sunday schools and individuals in a number of Boston churches. It was an evangelism that has left a good taste in the mouth and a warm glow in the heart all these years.

The same worker followed up this kind of work after leaving Boston, with clubs for Chinese, Japanese, Filipino boys, in Hawaii. In all of these efforts and the association they afforded with boys who needed encouragement and guidance, he has been greatly blessed in the realization that he was planting Christian ideals in natures susceptible of yielding fruit of Christian American manhood.

It need not be thought that it takes exceptional ability or a long purse to do this kind of evangelization. Where there is the will and the constraining love, a little money and an evening or two a week will work miracles.

As superintendents of Junior and Intermediate church societies there is a call for evangelists who will inevitably wield untold influence over plastic lives. The field secretary of a county young people's union said recently that if he had the superintendents, he could within a year organize a hundred new Junior societies in his field. All that is required for this work is a love for children, a firmness in keeping them within bounds, a few hours' leisure a week for preparation, and the willingness to take advantage of the means for fitting one's self offered in books, departments in papers, training-classes and conferences.

Almost all religious denominations are furnishing

training-class facilities at summer conferences, or in community schools of religion, or week-end institutes. More than twenty denominations have text-books, expert workers, that will help to fit new workers for this field of evangelization of childhood, both in the expressional societies, in the church school, the Daily Vacation Bible school, song-leading, story-telling, Bible dramatics, and other forms of activity.

" Give me the child until he is twelve," said a noted prelate, " and I care not who has him afterwards."

The child is ours until he is twelve, for the mere asking. We can scarcely build and equip Junior departments in the church school fast enough to accommodate the children who will flock to them, with a minimum effort put forth to recruit them. Always children like to go where other children are; they are eager to get into classes and societies, if there are magnetic leaders. But we let them get away from us before they are twelve because we do not equip ourselves with buildings and a personnel for that most profitable kind of evangelism. Before the age of eighteen seventy-five per cent. of the beginners in our church schools are lost to them.

In a county town in South Dakota, sixty-two children were penned up, on Sunday morning, in a hot upper room in a bank building, under the flat roof on which the sun beat mercilessly. Down below in cool, strong chambers was stored the gold, silver and securities of the men whose children were in that sweltering room. The parents must have the best equipment to take care of their perishable wealth, but this imperish-

able treasure could sweat and suffer up there. For years this community has been haggling about building a modern community church. The denominational church board has offered half of the $15,000 needed; but the church is not built, and the church school is scattered in three buildings. The child cannot be kept until he is twelve by such short-sightedness as that.

The greatest opportunity for evangelism offered us is in the Christian nurture and disciplining of our children.

Home evangelism is another of the most urgent needs. Thousands of nominally Christian homes have drifted into an altarless, shirking paganism. Alfred Stearns of Andover says, "The lack of religion in the home to-day is the chief cause of the lack of moral stamina in our youth that is leading to juvenile crime and suicide . . . a materialistic spirit and the worship of the Almighty Dollar have vitiated the old-time atmosphere of the home. It is not the absence of family worship solely, but loss of worship results in deterioration of character, and character and Christianity are not so much taught in the home, as caught. What one is, what one works hardest for, personality, ideals, character, these are the things that made the atmosphere of the old-time home we all remember."

Home evangelism therefore ranks higher than all other kinds mentioned because early childhood evangelism must be done so largely in the home.

President Coolidge says: "Look well to the old hearthstone." Gladstone declared: "There is only one problem, and that is the home problem." Another

great Englishman asserted: "The home is God's first chance with the child. If the home fails, it is more than likely that the child will grow up to a manhood or womanhood in which religion will have no part."

East Hampton, Long Island, recently voted $60,000 to preserve the old home of John Howard Payne who wrote the song ending, "There's no place like home."

It is true there is no place like home for evangelizing the human race at its fountain. Given the kind of home in which Jesus was reared, and in which Timothy was reared, and in which many of us were reared, and the evangelism at mother's knee under which we grew up, and the other kind of evangelism will be practically unnecessary.

But that home evangelism of a wholesome, contagious sort, is practical to-day even in busy homes, is evidenced by such instances as that recounted in a recent issue of *Association Men,* of Colonel Ed. Fletcher of San Diego, a father of ten children who is a busy promoter of water, roads, agriculture, a member of the state forestry board, a fire warden, head of a large real estate business, a man much in demand.

His wife, to whom he gives most of the credit for their success in rearing their children, is also a busy woman in church and society affairs. They have not been overly pious with their children, but have been good comrades, and set them examples to follow. The father has hiked with them, swum with them, played with them. They have not been ordered or compelled to attend church or Sunday school but have gone themselves, and filled a family pew in a way that is

"good for sore eyes," and the children have wanted to go.

The proof of the pudding is in the eating; the seven sons of this family, two of whom are university men, are all in the church or Sunday school.

One of the best things about this kind of home evangelism is the solidarity of this family. All seven of the Fletcher boys are members of a Y. M. C. A. basketball team that is somewhat famous for its victories, under the name of "The Fletcher Team."

Another cheering fact in the midst of so much cause of criticism of home religion is the realization that is coming to the Church of the need of beginning to remedy things by the education of parents, to reveal to them their responsibilities. Denominations and local churches are now providing study courses, or lecture courses to assist in preparing parents to teach their children religion in the way exemplified by Jesus.

Perhaps the old way too much prevalent in very strict homes, of ordering children to be good, leaving them no initiative, will give way to a more rational method. The Commission on Evangelism and Life Service, of the Federal Council of Churches, sent out in one year half a million copies of *The Fellowship of Prayer,* in which there is a passage of Scripture, a hymn, a meditation, and a prayer suitable for family devotions each day during the pre-Easter period. Also tens of thousands of copies have been sent out of suggested passages and meditations for the Week of Prayer, and the Holy Week.

Urgent requests have come from many sources that

these Scripture readings and meditations be extended to cover the entire year. This Commission is also naming special books of the New Testament for different months of the year, and these are being ordered by the hundreds of thousands from the American Bible Society.

A normal and upstanding example of the kind of family evangelism that will meet the requirements of our day, is that practiced by a college professor who has four children in school and college. We often blame the demands of school life for breaking up family worship. He reads the Bible with them every morning and they talk about the Christian life as frankly as they would talk about baseball. And all of these children gave themselves to Christ early.

When we are lamenting the disappearance of the old-fashioned family worship, let us remember that sometimes it may have been a bit too stiff, unnatural, repressive. Perhaps it did not conform to the delightfully free and natural way in which Jesus talked about and with His Father. It may have lacked the sense of reality that one feels whenever Jesus says, "My Father and I are one." "I must be about my Father's business." "I will pray the Father."

Perhaps when the family circle learns to speak in this perfectly natural way about God, it would help the children who pick God's flowers, who eat God's fruit, who romp on God's grass, who listen with delight to the singing of God's birds, to feel that they are not so far from Him, and speaking of Him and to Him is nothing to be ashamed of.

That consciousness of God would bring us nearer to the realization of the home evangelization of childhood. Maybe if, instead of insisting that we force ourselves back to the old, formal and sometimes oppressive order of family worship, we should learn from Jesus' attitude toward His Father and ours, we might have as reverent worship as of old, but more frank and free and simple and really childlike, as He wishes it to be.

Perhaps parents need most to be evangelized just now that they may see how to evangelize their children.

XI

CHURCH SCHOOL AND YOUNG PEOPLE'S SOCIETY EVANGELISM

THE church school has been, and should be, one of the most fruitful fields of evangelistic ingathering.

What has been said under another head about the difference in value between teaching children *en masse*, dealing with a class as a class, and leading and persuading individuals to choose Jesus, may well be carried farther here. Dr. Trumbull throws a strong light on this subject when he relates:

"Within a few weeks of my first entering Christ's service, I most unexpectedly found myself summoned to superintend a newly-organized mission Sunday school in Hartford. In this way I was providentially started in the line of religious work that has been my chief method of Christian effort from that time to the present.

"In this, my first field of Christian work, I found that I could do most and best for my charges by appealing to the individual when he and I were alone together, rather than by my most effective appeals from the desk, or my most attractive endeavours to impress the school as a whole.

"Occasionally when a boy whose conduct and influence seemed hopelessly bad was not reached by anything said by teacher or superintendent in the presence of others, I found that a personal talk with him near his haunt in the evening, where no one else could see us, would give me a

hold on him so that I could lead him to a better view, and a higher estimate of his possibilities and duties.

"A good teacher can do more with a half-hour's talk with a pupil all by himself, out of school, than is done in a year's time with the class as a whole."

The best fruit that is garnered on Decision Day in the church school, is not that which is influenced by the "mob psychology" of "Come on; they are all going to do it; let's us, too," but by decisions like hand-picked fruit, one at a time, through the individual efforts of the teacher.

In one Sunday school with an enrollment of eight hundred, a campaign to bring in five hundred was undertaken and was successful in going over the top. But it was noticed that certain classes had no part, or an inadequate part, in this increase. When this was investigated it was found that in every such case the teacher admitted having done no personal work, but had depended entirely on teaching from the desk.

Again, when the secret of the large gain in other classes was looked into it was found that, not only had teachers done personal work among their pupils, but they had also encouraged those pupils who had already made decisions to speak to their closest friends. That is the first natural impulse of the new-born soul; but if it is not set to work it soon evaporates.

It is true, on the other hand, that younger Christians need, for some time, to be guided by those of larger experience in soul-winning. They need to be aided in the selection of the particular member of the class with whom it is best for them to work; as to the best time

to make the approach; as to the way the invitation shall be given, and as to the use of the Scriptures. More than all, they will need to be led to see that there must be a complete change in their own lives, in their integrity, their thoughtfulness of others, the kind of amusements they choose, and the whole quality of their new life. It must be consistent, attractive, in order to have the right appeal.

But in spite of all this care and discretion demanded, the class organization is one of the most hopeful instrumentalities for reaching the young for Christ. Its solidarity makes it possible to lay responsibility on its officers and heads of committees, and through them definitely on individual members. A class sentiment can be built up by adopting the "Win One," or the "Catch Your Pal" motto, that will make the class, or the Young People's Society, the greatest evangelizing organization in the church. They may be led to take responsibility for inducing their members to attend church services where they will hear the Gospel message, and they, better than any others, can follow up the work of the public service with personal interviews and home visits. They can assign some one to keep in touch with each undecided member and change their minds by warm personal interest in them.

As an example of the way it is often done take the following:

In an Ohio school, one Sunday morning, when the pastor who had taken charge was giving an invitation, a young girl of fourteen slipped unnoticed out of her seat and went to one of her girl friends and urged her

to accept the invitation. She responded to this personal touch, and five others followed her example.

Sometimes Decision Day is made the climax of all such personal efforts. Where a large amount of personal work is done, Decision Day is largely for announcing results. Decision cards are reported. While it is a great day in the school yet, preferably, there should be little need of high-pressure, emotional appeals, provided the right kind of personal work has been done.

The Sunday school supplies four-fifths of the church gain. The *Indiana Survey of Religious Education* shows that of over 14,000 Sunday-school scholars one-half were church members. In rural schools sixty-one per cent. of the boys and forty-two per cent. of the girls are not members of church; in urban schools the proportions are forty-seven per cent. of boys and forty-two of girls.

Abreast of the Sunday school as an evangelizing agency in the church are the young people's societies, of whatever names. In the aggregate, the membership of these do not number probably one-half of the thirty millions in the Sunday schools; but while the one is largely impressional in its work, the other is expressional, and therefore lends itself more readily to aggressive methods. Where there is an associate membership composed of those who are not yet Christians, the Young People's Society is in the very nature of the case a recruiting agency. It has more of the spirit, method and machinery of propaganda than has the Sunday school.

The literature of the Sunday school is devoted largely to lesson expositions and applications, and of reading matter for the entertainment and edification of the young, while much of the printed matter of the Young People's Society is devoted to promoting an increase in membership by the way of gaining associate members, organizing new societies and extending the movement into new territory.

The topics discussed in the weekly meetings lend themselves to the devotional and expressional mood, and the conventions held are largely inspirational and instructive, being composed of the rank and file of the societies. The international, state and county Sunday-school conventions, as a rule, are composed of the workers, teachers, officers, and not the mass of scholars. There is more incitement to aggressive work in the form of organization of the Young People's Society; its committees are constituted with the idea of doing things. And among the various things done, the evangelistic motive is prominent.

One distinct feature not so much found in the Sunday school is the specialization on a full surrender of the members for full-time or part-time service in the Kingdom of Christ—in mission work, the ministry, Y. M. C. A., Sunday-school teaching, and other religious work.

In the summer conferences and state and county conventions this is made a prominent feature. In most of the training conferences, from one hundred to several hundred decisions in each are made.

One notable state union of young people's societies

now has more than three hundred former members who have entered foreign missionary work, and a much larger number in home missions, the ministry and other forms of Christian activity. The whole trend of the young people's movement, in most religious denominations, has been distinctly evangelistic from the beginning.

With the inauguration of the Youth Evangelism campaign and its adoption by denominational boards, the training of youth for evangelizing youth is about to become a more marked feature. There are at least two very logical reasons why this should be so:

1. Youth is aggressive, daring, adventurous, and hence has always figured largely in enterprises that call for such qualities, particularly matters that have appealed to the dominant idealism of the adolescent period of life.

Going back to the early Christian crusade we find that the ardent hosts who fought their way across Asia Minor to drive the Moslem from the Holy Land were composed largely of the youth of Europe.

Coming down to more recent times, it is a well-known fact that, as Lloyd George says, " Old men plan wars, but young men fight them."

Take the leadership in the great religious adventures of later days, William Booth, George Williams, Francis E. Clark, had their visions as young men, and the Salvation Army, the Young Men's Christian Association, and the Christian Endeavour Movement, were the results.

Evangelism partakes largely of this aggressive, ad-

venturous, idealistic spirit, therefore youth makes good evangelists. Older people become cautious and reserved. They are wiser and safer guides, but less pushing. Hence the majority of workers in any evangelistic campaign will naturally be youthful.

2. The second reason that makes youth the logical evangelists is that evangelism is more natural, easier in earlier years of life. The statistics gathered by the Methodist Episcopal Church show that the median age of beginning church membership is eleven years nine months. Forty years ago it was sixteen years and four months. In the Presbyterian Church it is fourteen years; in the Baptist, fourteen years one month. It is now over forty years since the young people's movement came, and five years have been added to the average Christian life.

The reason is that the adolescent period of youth, when nature is pushing body and mind on toward manhood, is the age of highest ideals and ambitions. "Your sons and your daughters shall prophesy," says Joel 2:28, "and your young men shall see visions."

To neglect to evangelize youth is to fail to "make hay while the sun shines." To neglect to use youth in the evangelization of youth is like refusing to use iron to make picks and shovels for mining iron ore.

As in the case of the Sunday school, the Young People's Society almost everywhere is getting results in evangelization of the young. In many places young people's choruses have been organized of members of such societies, to sing in evangelistic meeting.

In one city a large tabernacle was rented by the city

union of young people's societies, and an evangelist secured who had been connected with the young people's work, and a campaign conducted for a month.

One earnest young woman, a member of a young people's society in a western seaport, where there are hundreds of Filipinos who are stewards and musicians in the United States Navy, for years has been carrying on a self-sacrificing work in their behalf. She has encouraged and assisted by her tutoring, many of these young men to enter night schools and get an education. She has cared for the wives and children of some of them while they have been absent on naval duty elsewhere. In sickness among them, and in cases of dire trouble she has proved herself a true friend. She had secured probation for some under arrest, has persuaded others to give up employment in gambling places where temptations were great, and has induced them to read the Scriptures, attend her church, has prayed with them and for them until a number have become members of the church. All this she has done perseveringly, stinting herself on a meager income and sometimes not knowing where her next month's rent was coming from. That is a sample of the spirit of evangelism that many of these young people have.

In another instance, a city union of young people's societies appoints a prison superintendent, making an allowance in its budget for the work. He devotes his entire time to jail and prison work, and is recognized as the unofficial, unsalaried chaplain of the county jail. He is assiduous in his labours among prisoners, and many of them have experienced a change of heart

under his earnest pleas and prayers, and are leading honest, industrious lives. Sometimes he goes to the state penitentiary with one of his "boys" who is sentenced to a term there, and in instances he has accompanied to the gallows men who have repented as the result of his earnest efforts.

The "Flying Squadron," before referred to, is another form of young people's evangelism frequently used. Each local union has an evangelistic superintendent who, frequently, calls for volunteers who are willing to respond to an emergency call to make a flying visit to some weak society that needs bracing up, or to some district of the city, or some country church, or schoolhouse where young people need assistance in organizing and starting the work of a society. In many places to which the Flying Squadrons go, the work they do is purely evangelistic, being the first attempt in those communities to do anything for the young people.

No young people's convention, whether state or national, is held without having on its program one or more—usually daily—open-air evangelistic meetings for the public. Usually these are street meetings, where the passers-by on some busy thoroughfare halt at the sound of the singing and listen to evangelistic addresses, songs and prayers. In cases, on request, such meetings have been held by the young people attending the conventions in railroad shops, firemen's stations, police stations, and other similar places. When an international convention of young people was held in Montreal, and a number of the delegates went

on a river excursion to Quebec, a service was held in the salon of the steamer. Hundreds of instances like the above might be cited.

Dr. J. C. Massee says in his book, *Evangelism in the Pew,* from which material has been adapted for this volume:

"There are four persons who can win youth to Christ:
"1. Parents. God forbid that any one else should take from me the joy of winning my own children to Christ.
"2. A teacher.
"3. A pastor.
"4. A friend."

This last means a young companion; it means the evangelization of youth largely through directed youthful effort. Where parents have neglected to "train up a child in the way he should go" (Prov. 22:6), the next hope lies in Christian companions.

"There are four places in which it may be done:
"1. The home.
"2. The church service.
"3. The Sunday-school class.
"4. The personal interview."

And now the fifth has been added, The Young People's Society.

Dr. Massee closes with: "Secure a decision. Insist on a public profession. Instruct as to church membership. Lead some one to Christian service. Then look for another to save."

XII

EVANGELISM TRAINING CLASSES

"WITH willingness on the part of young people to do personal work, there remains," says Sayford, "the task of training them to a better knowledge of the Scriptures, the most successful methods of approach, and of meeting objections. Many young people's societies, and organized Bible classes, might have groups of both sexes, of from half a dozen up, who would enter into an agreement like the following:

"1. 'We agree to engage in actual personal work, or to make an honest effort, as soon as possible.

"2. 'We will give the equivalent of at least twenty minutes a day to study and preparation.

"3. 'Unless providentially detained we will attend the class at every session, and be there at the opening moment.'"

The leader should be one who has had experience in such work and who has the fullest confidence of the class, church and community. He may, or may not, be a minister. He should know his Bible thoroughly; know men; know the most approved plans for doing personal work—not merely as a theorist, but as an actual worker.

The members of the class should belong to some evangelical church or churches—such classes may be interdenominational. Sometimes such classes are held

in colleges. In most of the thousands of summer training conferences and the community schools of religion, training classes for personal workers are held.

The place of meeting may be a room in a church, or in the home of a member, or a college dormitory, or a summer assembly classroom.

Meetings should be held once or twice a week, if in a home community, or daily if in a summer assembly. The sessions should last from forty-five minutes to an hour. They should begin promptly on time, with prayer and Scripture, and the program should include some Bible study, and a study of methods, and of difficulties. If the leader is prepared, the psychological aspect of dealing with people of different ages, types and temperaments should be explained.

Debates on doctrinal or controversial questions must be avoided. Personal work should be begun at once, at least by some of the members, and reported and talked over at each meeting. It is better to carry theory and practice hand in hand.

Members of the classes should bring their own Bibles, and come provided with note-books and pencils. Drills should be given at each session in rapid turning in the Bible to certain books and passages, as is described in Chapter VIII. The leader should insist that all quotations from the Scriptures shall be accurate.

Some attention should be given to the dress, personal appearance, tones of voice, and manners of the students. All these details count in the impression one makes on those whom he approaches.

All cases of personal work attempted, or the names

of those prayed for, or discussed, should be held in strictest confidence by all members of the class outside the classroom. Members should be asked to make prayer lists of persons whom they are concerned about, and the class might pray at each session for all on those lists.

The sessions should be closed with prayer. Those having experienced especial difficulties in their work, or any who show unusual shrinking from it, should have individual counsel and prayer.

In going out to do personal work, those who still feel timid about the undertaking may be paired off with those more experienced and assured. Our Lord sent His disciples " two by two " (Mark 6:7).

Dr. Goodell tells of an interesting work along this line which he calls " a clinic in evangelism." Prof. Adolph Linfield, who has in charge the evangelistic work of Boston University Theological School, out of his experience as district superintendent in one of the New England conferences of the Methodist Episcopal Church, goes to different fields where there are student-pastors and shows them, out of his wide experience, how to set up evangelistic programs.

Sometimes these evangelistic classes take the form of men's evangelistic clubs. These clubs are formed very largely of new converts, who band themselves together for that kind of service to which all of Christ's disciples are called.

These clubs meet once a week around tables with ten at each, and report what assistance has been given the pastor in the past week. The spirit of devotion is

so strong in them that to pass a week without having actually won some one to Jesus Christ would be a reproach that should be avoided.

These clubs also seek to form like associations in near-by towns. Atlanta in the South, and Pittsburgh in the North have been the chief centers of such gracious influences. These clubs sponsor noonday meetings in empty storerooms, or in theatres.

Under the general auspices of the Pittsburgh Christian Laymen's Association prayer groups have been organized in many churches. In some cases the young people returned from these groups with such zeal that the pastor was willing to give up the evening service to their message. Some of these clubs are the outgrowth of Sunday-school classes. One result has been a large increase in the number of men in the membership of the churches, in cases, to forty-five per cent.

In doing such work as this for preparing workers to present Christ to individuals, the Church is only following what insurance companies, bond and stock brokers, and other organizations of business men have been doing all along. One of the country's large insurance companies every Monday morning has, in its home office, a meeting of all its agents within fifty miles, at which are discussed the best arguments to present prospects, the best way to present them, the opening, the closing, the dress, manners, tones of the agents, and every detail that affects the final signing of the application for insurance.

Surely the King's business is worthy as careful study.

XIII

PERSONAL WORK + CHARACTER = RESULTS

WORDS, the most specious and winsome, have little good effect in Christian invitations to others unless there is behind them a consistent character; just as paper money would be of little value without the gold and silver to redeem it.

A young student in college, a member of the Y. M. C. A., said in perplexity to the leader of a meeting: "My roommate arose for prayers to-night, and I don't know what to do about it when we are together again."

"'Do'?" answered the leader. "Why, his public expression of desire gives you the very opportunity you want. He will be glad to have your help to gain the satisfaction in Christ that you possess."

"But the trouble is," admitted the other, "he hasn't a bit of confidence in me."

That is one obstacle to successful personal work that rises like Gibraltar, and must be got out of the way by repentance and heart-cleansing.

Another hindrance with some is the fear in the minds of those invited that, if they accepted, they could not "hold out."

John MacNeil's illustration on this point is helpful. His horse stopped to drink at a trough that had a boxed-off end with a ball valve in it. And always, be-

fore the trough had been drained dry, that floating ball lowered and pressed a lever that opened a valve and admitted more water, and the trough never went dry. That is a picture of the Scripture promise, " My God shall supply all your need according to his riches in glory in Christ Jesus " (Phil. 4: 19).

S. M. Sayford gives this illustration in *Personal Work* of how results may come from the most incidental cause.

When a member of the Y. M. C. A. handed a young college senior a card of invitation to a Gospel meeting, he simply added, " Good Music: better come around." This incident diverted the receiver for the moment from a criminal act he was meditating doing later. In the place of prayer, the cordial atmosphere touched his heart. What he heard appealed to his reason. The Spirit of God arrested him in his wicked course and he went away a saved man.

Stagg, formerly Yale baseball manager, started groups for personal work in Yale. They made a definite effort to support the Christian lives of certain students who were getting under the influence of " jolly fellows." A measure of success followed. Out of this effort grew the " Yale Band," students who traveled the country holding revival services. Later came the " Harvard Band."

Mr. Moore, captain of a New England college football team, conversing with a young man in a hotel lobby, asked, " How long have you been a Christian? "

The young man hesitated. Mr. Moore continued, " Can't you quite say it? "

"No, I cannot," was the reply.

"Well, I'm sorry," rejoined Mr. Moore. "I find the religion of Jesus the best thing I possess. Would you be frank in telling me why you think differently?"

That was an opening for a conversation that resulted in Mr. Moore receiving a letter later announcing, "I have been trying it out, and find it as you say."

Reinirius, the papal inquisitor, reported against the Protestant Waldenses in Italy, "He who has been a disciple for seven days looks out for some one whom he may teach in turn, so that there is a continual increase."

Dr. Trumbull tells how he utilized a most casual meeting. "Entering a train at Grand Central Station, New York, I found the only vacant seat beside a pleasant looking gentleman. I sat down and began to read the morning paper."

He goes on to tell how his seatmate took out a flask and asked him to have a drink of whiskey. He courteously declined. Later the invitation was repeated and declined. Then followed the question:

"Do you never drink?"

The negative answer led to the disclosure that the drinker had been reared a country boy with an attitude toward drink entirely different from his present one. He spoke tenderly of the mother who had so reared him. The talk ended in a promise from the man to pray for himself. Dr. Trumbull frequently made opportunities of such circumstances.

Among those whom he led to Christ were a man and wife who boarded at the same place he did. After he

had " fished " for quite a while he got in an opening word for him who had promised to make him a " fisher of men."

The man told him that he had been longing, day after day, for some one to speak to him on the subject of religion. He said, " I find some Christians so adroit on dodging the subject of personal religion. I have tried in vain with men, even those who are active in prayer-meeting, to lead the conversation to the point of a personal word, but I have always failed."

As a Bible-class teacher it was Dr. Trumbull's habit, whenever opportunity offered, to walk from the Sunday school with one of the members of his class, even though it took him out of his way. One Sunday morning he overtook a young lady whom he had noticed as a visitor, and walked with her, saying to himself, " I must have a personal word with her about Christ, ' in season or out of season.' "

That walk proved to be a crisis in her life. She gladly yielded herself to her Saviour, and later became a teacher.

Illustrating how circles of influence widen in a marvelous way, this young lady won the boys of her class to Christ, one after another. Dr. Trumbull asks, " What would my work as a leader of that class, as a whole, have amounted to that morning without having that interview with that young visitor whom I never expected to see again? "

A graduate of a school of science, who was a pronounced agnostic in his attitude toward religious truth, asked a friend if he, though a disbeliever, might

attend a class led by one who was the fruit of a personal visit paid him by Dr. Trumbull. He was, of course, admitted, and became a firm believer.

G. B. Studd, the famous cricketer of Cambridge University, thanked a lady for having done him a kindness, and took that occasion to speak to her direct words for Christ. She told him that no one had ever spoken so to her before. He asked her why none of her personal friends who were Christians had never spoken to her. She could not answer.

What an ordinary church, with an ordinary minister, and ordinary members can do in the way of personal evangelism is shown by the following incident: It was a Connecticut village church. The superintendent of the Sunday school had a humble home back in the country, yet it was a home with a wonderful spiritual atmosphere. This church had been led, year after year, to try the experiment of having every member and person in the parish visited by members of the church for religious conversation. This superintendent when asked about the beginning of his Christian life and usefulness, stated that before he had been thus visited, he had not been a member of the church, nor had any member of his family, and that he was only one example of a bountiful fruitage from this personal visitation.

Dr. Trumbull says, " It is better to win one soul by personal contact than to address a thousand."

One of the prevailing excuses for not attempting personal work, especially by young people, is the fear of doing harm by introducing the subject at an inop-

portune time. More harm is likely to be done by one omission than by a thousand inapropos attempts.

John B. Gough said of the one loving word from Joel Stratton that had won him, " My friend, it may be a small matter for you to speak one word for Christ that wins a needy soul—a small matter to you; but to him it is everything."

Believing a truth with all the heart is the first essential to telling it to another. Governor Andrews, of Massachusetts, said of Abraham Lincoln when he assumed the presidency, " I am glad we have got a man who believes something from his crown to his toes."

One of the most inspiring examples in all the land, of an evangelizing church, is that of the First Presbyterian Church, of Seattle, Rev. Mark A. Matthews, pastor, that has grown from 400 members to 10,000. Several thousands of the 10,000 received have come in as associate members of the twenty-six young people's societies, and many more through the thirty-four branch Sunday schools scattered through the city. The church is thoroughly organized for evangelism. Its seventy elders go out as lay preachers and workers in these branches.

Dr. Matthews says: " The young people of the world will have to evangelize the young people. They won't listen to their elders; but they note and follow after youth like themselves."

The slogan of the entire church is, " Work! " " Oh, my precious people," the minister exclaimed in one of his characteristic poses, fists doubled and arms extended, " Work, work, work, work! "

The church is organized like the Apostolic Church. The deacons, elders, chairmen of committees, are busy on their jobs, and all the members of the committees and of the church as well. They study the Bible for their ideals.

Massee says, "The combination of an evangelistic pastor and a working church is an irresistible power in a community."

What if all churches were like this one, and the Connecticut church mentioned? What if more Christian business men were like that commercial salesman, of Chicago, Charles F. Whitcomb who, in twenty years of traveling has, between sales, got into personal touch with more than 5,000 boys and young men whom he knows by name, and who know him by the familiar nickname of "Whit." He has had personal interviews with all of these 5,000, and has received from many of them confidential letters.

In one of his letters to the writer he says, "Last week I had a royal time in Detroit. I was instrumental in leading a young lawyer to Christ, and he and his roommate are to join the church at the next communion."

He has passed out on trains, in hotels, and mailed, more than 200,000 Scripture tracts.

When one reckons with the source of the life influences that bring most people to right decisions, he is not surprised at the breadth of application of the answer made by a man who was asked, "By whose preaching, or exhortation, or writing, or singing were you converted?"

He answered, " By no one's preaching, or singing, or writing so much as by my Aunt Mary's living."

" The strongest recollection I have of a personal influence shaping my life," said a man who is author of a dozen books, a writer of hundreds of columns in papers that have been read and enjoyed by thousands; who has had more than a thousand children's stories published; whose reading constituency has been half a million, at a given time, in periodicals alone; who is a lecturer and public speaker known over the United States. " The most powerful influence over my life at any one time was that of a boy schoolmate whom I remember sleeping with, and who put his arms around me in bed and asked me if I wouldn't come to his Sunday-school class.

" And I went. Later I removed from his neighbourhood, just at that age when the most insidious perils beset youth. He knew it, and he wrote me a letter, asking me if I would not take Jesus Christ as my Helper and Guide."

It staggers one to try to estimate the potency of even such a simple personal evangelism as that.

It is stated that an invention has been perfected recently by an investigator for the Westinghouse Company, an electrical device not much larger than a radio tube; that in itself has not more than a millionth of an ampere of power current—just about what energy a fly would use in crawling a foot up the wall. Yet that insignificant thing is capable of releasing power from a high-voltage current that would light all of New York City, or run the trains of the electrified 600 miles of

the Chicago, Milwaukee and St. Paul Railroad. A newspaper report says that a man passed his hand over this device, and released power to start the great overland mail train out of Chicago that thunders its way to Seattle with mails for the Orient that may effect the destinies of two continents.

How may we translate such an amazing effect into its human evangelistic equivalent? We see it released by that boy, inviting his schoolmate to Sunday school, and writing him a letter urging him in his weakness to ally himself with the all-powerful Christ, and the tremendous billion-ampere results of that saved life, as described.

Not much is asked for in the instrument itself. It may be as insignificant as that little tube. It may have only as much power as a fly would use in crawling a foot up the wall. That boy who did his bit in personal evangelism is still just a milkman, delivering quarts of milk to the townspeople.

But when he had spoken his word, with a fluttering heart, maybe, the Spirit took it, and there was a tugging at the heart of the other, and God's will was wrought in releasing power to a life that influenced millions.

That is a sample of the New Youth Evangelism—new because it has been forgotten since the days of Samuel, and David, and Joash, and Jesus in the temple, and now is being revived.

Evangelism has too long meant a minister in a pulpit. That meaning is now destined to become the " old evangelism." The " New Evangelism " will be that of

an army of lay volunteers, trained in classes, under experienced leaders, minute men who, at a moment's notice, will lay aside other things and go forth in the service of their King, magnetized by vital contact with Him to attract others to Him, as the boy's knife-blade rubbed against the electro-magnet picks up needles, tacks and bits of metal.

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